Hundred stories

Of

Hadhrat Abu Hurairah ↔

by

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(May Allaah protect him)

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Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of our actions and ourselves. Whoever Allaah guides can never be led astray and whomever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our guide, intercessor and master Muhammed is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"Muhammad is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)* compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah's bounty and His pleasure. Their hallmark *(by which they are recognised)* is on their faces because of theeffect of prostration *(referring to the illumination and humility apparent on their faces)*. This is theirdescription in the Torah. Their description in the Injeel *(Bible)* is like that of a plant that sproutsits shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. *(Allaah has nurtured the Sahabah in this manner)* So that the Kuffaar may been raged by them *(because of their animosity for Islaam and for the Sahabah).* Allaah has promisedforgiveness and a grand reward for those of them who have Imaan and who do good deeds." (Surah Fatah: 29)

The noble Sahabah are that illustrious group of individuals who, after the Ambiyaa, are the most prominent and exemplary

of all people in Imaan, conviction, character, steadfastness, righteousness, nobility and honesty.

This assertion is not based upon love or blind infatuation but it is a historic fact that time has failed to produce anyone who can equal them.

In addition to this the Quraan, Hadeeth, and previous scriptures all clearly prove this undeniable fact.

Noble Quraan

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

"You (*the followers of Muhammad*) are the best of all nations who have been raised for *(the benefit and salvation of)* mankind."
(Surah Aal-Imraan: 110)

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ

"Thus *(just as Allaah has guided the Muslims to the straight path)* We have made you *(the Ummah of Rasulullaah)* such a group that is moderate in nature *(free from excesses and shortcomings)* so that you may be witnesses *(on the Day of Qiyaamah)* over people." (Surah Baqarah: 143)

The Mufassireen and Muhadditheen are in agreement that this verse was revealed specifically regarding as well as addressing the first group of the Sahabah.

مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهٗ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

"Muhammad is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)* compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah's bounty and His pleasure. Their hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. (Surah Fatah: 29)

وَ اعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللهِ ؕ لَوْ يُطِيْعُكُمْ فِىْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَ لٰكِنَّ اللهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِىْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ

"*(Addressing the Sahabah , Allaah says,)* Know well that the Rasul of Allaah is in your midst *(referring to the time when he lived with them)*. There are many matters that you would place you in
difficulty if he *(the Rasul)* were to obey you *(for the Rasul acts on the orders of Allaah)*. However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin and disobedience abhorrent *(extremely disgusting)* to you. Such people (with these qualities) are rightly guided."
(Surah Hujuraat: 7)

In these verses, Allaah Ta'ala testifies to the perfect Imaan of all the Sahabah.

Hadeeth.

1.

Hadhrat Imraan bin Hussein narrates that Rasulullaah said,

خير الناس قرنى ثم الذين يلونهم ثم الذين يلونهم

The best of people are my generation and then those who will follow after them and then those who will follow after them."[1]

2.

لا تسبوا اصحابى فان احدكم لو انفق مثل احد ذهبا ما بلغ مد احدهم و لا نصيفه

"Do not speak ill of my Sahabah for verily even if you were to spend the equivalent of Mount Uhud in gold you will not equal a few grams which they spend or even half."[2]

3.

الله الله فى اصحابى لا تتخذهم غرضا بعدى فمن احبهم فبحبى احبهم و من ابغضهم فببغضى ابغضهم و من اذاهم فقد اذانى و من اذانى فقد اذى الله و من اذى الله فيوشك ان يأخذه

Fear Allaah! Fear Allaah with regards to my Sahabah. Whoever will love them will do so because he loves me and whoever will have enmity towards them will do so because he has enmity towards me. Whoever will harm them, harms me and whoever harms me, harms Allaah

[1] 'Bukhaari', 'Muslim'

[2] 'Bukhaari', 'Muslim', 'Abu Dawood', 'Tirmidhi'

and whoever harms Allaah then the time when he will be punished is very near."[1]

4.

عن جابر بن عبدالله يقول سمعت رسول لله يقول "لا تمس النار مسلما رانى او راى من رانى

"The fire of Jahannam will not touch the Muslim who saw me (Sahabah) or the person who saw the one who saw me (Taabi'een)."[2]

5.

اذا رايتم الذين يسبّون اصحابى فقولوا لعنة الله على شركم

"When you see any person cursing my Sahabah then say, "May the curse of Allaah be upon the one who is the worst."[3]

Previous scriptures

Even though the previous scriptures (Bible-Injeel, Torah, and Psalms-Zaboor) have been altered, mention of Rasulullaah and his Sahabah can still be found in it.

1) It is mentioned in the fifth chapter of the Torah entitled "Istithnaa",

"And of the blessed parting advices that the friend of Allaah, Moosa, gave to Bani Israa'eel was that he said, "Allaah Ta'ala called out from the Mount Sinai and rose from Sha'eer. He will become apparent from the well of Faaraan, and arrive with ten

[1] 'Tirmidhi'
[2] ibid
[3] ibid

thousand blessed souls[1]. His right hand will bear the flames of Shari'ah (the ten thousand blessed souls) andhe will love his people immensely. Their reverence is in your hands; they will sit at your feet and benefit from your every word."

This advice comprises of nine sentences; the first two make mention of the Nabuwwat of Hadhrat Moosa _ and Hadhrat Isa _. The next four sentences mention the Noble Quraan of Rasulullaah and the Sahabah. The final three sentencesdescribe this blessed group of Sahabah.

In a similar manner in the following verses of the Bible;

-Book: 24 chapter: 31 verse: 33, 34
- Scripture: 30 chapter: 2
- Makaashifah: 14 verse: 1-10
- Psalms: 149 verse: 6-9
- Psalms: 144 verse: 2, 13
- Joshua: 6 verse: 45
- Mataa: 3 verse: 8,9
- Luqas: 3 verse: 8

As well as many others make mention of this noble group of Sahabah, indicating that they are superior to every other Ummat after the Ambiyaa.

The book before you consists of a hundred interesting and inspirational stories of Hadhrat Abu Hurairah ., who is a prominent member of this blessed group. The mention of these incidents, which lifts the spirit and refreshes ones Imaan, also counters the objections and false allegations made against him.

[1] Bible verse: 1908

The author would firstly like to express his gratitude to Allaah Ta'ala for having granted me the ability to pen this work so that we may be able to follow in the footsteps of this illustrious group until our dying breath.

Secondly I would like to thank my mentor, Hadhrat Moulana Naazim Ashraf Sahib (D.B), on whose instruction work first began in this direction and assisted me until its completion.

May Allaah Ta'ala accept this humble effort and make it a means of salvation for the author, his parents, teachers, friends and family.

Aameen

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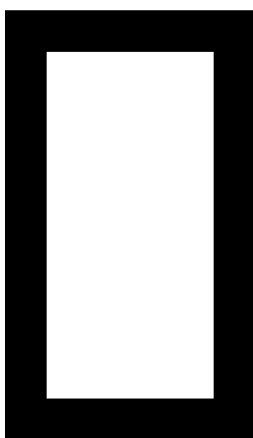
Brief biography of Hadhrat Abu Hurairah ↔

Name

There is a great difference of opinion regarding the real name of Hadhrat Abu Hurairah ↔ and there is no greater difference of opinion in determining the name of any other Sahabi than this. In some instances thirty and even forty opinions have been expressed. Allaamah Suyuthi ↦ has reported twenty names in 'Tadreebur Raawie' but of them three are most famous.

1- Abdus Shams bin Sakhar
2- Abdur Rahmaan bin Sakhar
3- Abdullaah bin Amr

The researchers have stated that his name was Abdus Shams during the period of Ignorance and after embracing Islaam his name was changed to Abdur Rahmaan, even though Imaam Bukhaari ↦ and Imaam Tirmidhi ↦ have given preference to the name Abdullaah bin Amr. Imaam Haakim ↦ reports in his 'Mustadrak' on the authority of Ibn Ishaaq from Hadhrat Abu Hurairah ↔,

قال حدثنی بعض اصحابی عن ابی هریرة وضی الله عنه قال کان اسمی فی الجاهلیة عبدالشمس بن صحر فسمیت فی الاسلام عبد الرحمن

Some of my companions have reported to me from Hadhrat Abu Hurairah ↔ that he said, "My name during the period of

ignorance was Abdus Shams bin Sahr and I was named Abdur Rahmaan after embracing Islaam."[1]

Common name

He was commonly called "Abu Hurairah" and he became so famous by this name that his real name was forgotten. The reason for being given this name is mentioned in 'Tabqaat Ibn Sa'ad', Hadhrat Abu Hurairah ﵁. **He says that there was a little kitten that he would place on the branch of a tree at night and take off in the morning. He would play with it and because of his affinity to it was commonly called "Abu Hurairah" (father of the kitten).**

Whereas Allaamah ibn Abdul Bar ↦ has reported in 'Istie'aab' that it was Rasulullaah who gave him this name and Allaamah Suyuthi ↦ in 'Tadreebur Raawie' has reported that his common name before this was "Abul Aswad".[2]

Lineage

Just as there is difference of opinion regarding his name there is difference of opinion regarding the names of his parents. His lineage from his father's side has been reported in 'Tabqaat Ibn Sa'ad' to be as follows,

Abu Hurairah Abdur Rahmaan (Umair, Abdullaah) the son of Aamir, who was the son of Abd Dhish Shuraa, who was the son of Thareeq, who was the son of Ghayaath who was the son of Laheenah, who was the son of Sa'ad, who was the son of Tha'labah, who was the son of Saleem, who was the son of Faham, who was the son of Ghanam, who was the son of Dous.[3]

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[1] 'Dars Tirmidhi' (1/161, 162), 'Usdul Ghaabah' (5/ 316)
[2] 'Dars Tirmidhi' (1/ 262), 'Tirmidhi'
[3] 'Al-Bidaayah wan Nihaayah'

On the other hand Ibn Atheer ↦ has reported his lineage in the following manner,

Umair, the son of Aamir, who was the son of Abd Dhish Shuraa, who was the son of Thareeq, who was the son of Itaab, who was the son of Abu Dhu'f, who was the son of Munaabih, who was the son of Sa'ad, who was the son of Tha'labah, who was the son of Saleem, who was the son of Faham, who was the son of Ghanam, who was the son of Dous.[1]

His mother's name was Umaymah or Maymoonah, the daughter of Sabeeh, who was the son of Haarith.

Appearance

Hadhrat Abu Hurairah ↔ had a slightly brownish complexion. He had shiny white teeth with a gap between his two front teeth. He had a broad chest. He had a Zulfah (long hair) combed into two paths that would reach both his shoulders. He had white hair and it was soft like silk. He would apply Mehndi (henna) to his beard because of which it would appear to be red[2].

Tribe and clan

Hadhrat Abu Hurairah ↔ belonged to the clan of Dous, which was a branch of the tribe of Azd but more famous by the name of Dous. Allaamah Ibn Atheer ↦ has mentioned the lineage of this clan as follows;

Dous, who was the son of Adnaa, who was the son of Abdullaah, who was the son of Zahdaan, who was the son of Ka'ab, who was the son of Haarith, who was the son of Ka'ab,

[1] 'Usdul Ghaabah' (5/ 315)
[2] 'Siyarus Sahabah'

who was the son of Maalik, who was the son Nadhar, who was the son of Azd.[1]

According to most narrations it is reported that the clan of Dous lived in a village in Yemen whereas some Ulama have concluded that they lived close to the town of 'Tabaalah'.

Birth

Hadhrat Abu Hurairah ؓ was born twenty-four years before Hijrat in his hometown.

Childhood and youth

Hadhrat Abu Hurairah ؓ was deprived of the protection of a father from an early age and grew up under impoverished and poverty stricken conditions. His mother did her best to raise him under these difficult conditions.

Even though the details about his childhood are vague but we do know this much that he would tend to sheep when he was young. He would take them into the pastures during the day and remain with them until the night. We are also able to determine that he learnt to read and write during this time and at times would recites poems as well. **He worked for Basra bint Ghazwaan in return for food and clothes and part of his duties was that whenever she signalled he was to immediately bring her steed, which he did at times barefooted. Allaah Ta'ala made it such that this very lady came into his wedlock later in life.**

Even though most of his life in his hometown was spent in poverty, after migrating along with his tribe to Madinah in the sixth year after Hijrat things changed for him and **later he was even able to have a slave of his own.**

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[1] 'Usdul Ghaabah (5/315)

Until he embraced Islaam

Hadhrat Thufail bin Amr Dousi ↔, who was from the same tribe as Hadhrat Abu Hurairah ↔, embraced Islaam before Hijrat in Makkah. The flame of Islaam having been ignited in his heart, he returned home and began propagating Islaam. **On account of his efforts the entire tribe of Dous embraced Islaam and in the seventh year after Hijrat, he along with his tribe made their way to Madinah.** This was at the same time that Rasulullaah had marched towards Khaibar and when informed of this after arriving in Madinah, they all made their way to Khaibar. After reaching Khaibar, they all pledged their allegiance to Rasulullaah .

After embracing Islaam

During the lifetime of Rasulullaah: The summary of the entire life of Hadhrat Abu Hurairah ↔ from the time he came into the service of Rasulullaah until the demise of Rasulullaah is that **he spent three quarters of the day in the company of Rasulullaah .** The manner in which he accomplished this was also astonishing; whether at home or on a journey, in company or solitude, night or day, during times of peace or war, sickness or health, happiness or sadness, Hadhrat Abu Hurairah ↔ was anxious to be in the company of Rasulullaah all the time.

[]

During this time Hadhrat Abu Hurairah ↔ occupied himself in three things;

1- **Gazing at the beauty of Rasulullaah , which would bring comfort to him.** Hadhrat Abu Hurairah ↔himself stated, "Witnessing the beauty of Rasulullaah would bring comfort to my soul and coolness to my eyes."

2- **Remaining in the service of Rasulullaah whenever possible.**

3- **Gaining knowledge and benefitting from Rasulullaah .**

In order to achieve this, Hadhrat Abu Hurairah ↔ sacrificed the comforts of marriage and resided with the companions of Suffaah, who lived under difficult conditions of poverty. **He spent more than three years as a student in the first Madressa of Islaam.** During this time he had to undergo stringent conditions, poverty and want, hunger and pain, his patience was tested but he remained steadfast and never left the side of Rasulullaah .

He would say, "My condition was such that as soon as I obtained something to eat, I would present myself before Rasulullaah . **I never ate fresh bread, never wore new clothes, I had no slave and I did not even possess a shawl to keep myself warm.** At times I could not even stand properly (on account of hunger) so I would tie a stone to my back and

then lean on by elbows until my back straightened and I could stand again."

In the service of Rasulullaah

Remaining in the service of Rasulullaah was the highlight of his life which led him to being blessed with the knowledge of Rasulullaah and the reaping the blessings of being in his company. He would say,

"When Rasulullaah would go to relieve himself then I would take water for him with which he would purify himself. I would then bring another container of water with which Rasulullaah would then make Wudhu (ablution)."

Rasulullaah also had complete reliance in Hadhrat Abu Hurairah such that if Rasulullaah wished to distribute anything or impart a message to anyone then he would entrust Hadhrat Abu Hurairah with this duty. Many incidents of this nature testify to the sincerity and honesty of Hadhrat Abu Hurairah . This is why Rasulullaah sent Hadhrat Abu Hurairah along with Hadhrat Alaa bin Hadhrami when inviting the Persians to Islaam.

After the demise of Rasulullaah

Even after the demise of Rasulullaah , Hadhrat Abu Hurairah continued spending his life in the services of Deen, knowledge and Islaam. During the Khilaafat of Hadhrat Abu Bakr he rendered service to Hadeeth wherever he was sent. The narrations of 'Musnad Ahmed' and 'Tabqaat Ibn Sa'ad' indicate that Hadhrat Abu Hurairah was sent with Hadhrat Alaa to Bahrain to counter the rising Irtidaad (apostasy) occurring there. **Similarly he also participated in the various other wars against the apostates.**[1]

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[1] 'Musnad Ahmed' (1/181)

During the Khilaafat of Hadhrat Umar he was deputed with collecting the Zakaat in Bahrain. During the Khilaafat of Hadhrat Uthmaan , he came to Madinah seeking permission to join the Jihaad expeditions towards the east but became engrossed in the propagation of Hadeeth. During the period of turmoil, he encouraged everyone to support and assist Hadhrat Uthmaan . Historians mention that Hadhrat Abu Hurairah was amongst those people who risked their lives to defend the Ameerul Mu'mineen Hadhrat Uthmaan .

During the Khilaafat of Hadhrat Ali , when the turmoil increased, then just as other Sahabah who acted on the Hadeeth of Rasulullaah and remain impartial in this conflict, he too did not side with anyone and remained entirely aloof from the civil war of that time. **During the Khilaafat of Hadhrat Muawiyah , he was entrusted with governorship of Madinah from time to time.**

Exploits as a soldier

Allaah Ta'ala blessed Hadhrat Abu Hurairah with prowess in the field of knowledge as well as courage on the battlefield. He had great enthusiasm for Jihaad and was one of the brave soldiers of Rasulullaah .

During the lifetime of Rasulullaah heparticipated in the battle of Khaibar, battle of Waadiyul Quraa, Dhaatur Riqaa, conquest of Makkah, battle of Tabuk as well as other smaller expeditions. During the Khilaafat of Hadhrat Abu Bakr when apostasy reared its ugly head, Hadhrat Abu Hurairah stepped forward during these trying times to extinguish the flames of this increasing turmoil. During the Khilaafat of Hadhrat Umar he participated in the conquest of Syria and the battle of

Yarmook. During the Khilaafat of Hadhrat Uthmaan he participated in the battles of Balanjar and Armenia, etc.

Character and personality

Hadhrat Abu Hurairah is unique in the manner that he served, cared and remained in the company of Rasulullaah and in so doing was blessed with exceptional purity, character, knowledge and devotion. This continuous effort and exertion ultimately resulted in him being blessed with exceptional character and noble personality. In the wondrous garden of his character, the flowers of acquiring knowledge and propagating it blossom with unequalled steadfastness, fear of Allaah, fear of the Aakhirah, love for Rasulullaah , desire for martyrdom, adherence to Sunnat, occupation in Ibaadat, simplicity, humbleness, sincerity, truthfulness, concern for Deen, social etiquette, trustworthiness, generosity, patience and tolerance.

If we were to summarise his character and personality then we would have to say that he remained ever fearful of Allaah Ta'ala to such an extent that mere mention of the torment of punishment of the Aakhirah would render him unconsciousness. This remained with him until his final moments on this earth as well. He loved Rasulullaah to such an extent that he could not bear even a short while being separated from him and whoever loved Rasulullaah would also begin to love Hadhrat Abu Hurairah .

Once he expressed this love to Rasulullaah and said,

"O Rasulullaah ! Gazing upon you is the joy of my life and the coolness of my eyes."

This love turned Hadhrat Abu Hurairah into such an exemplary Muslim that the Sunnat and practices of

Rasulullaah ﷺ could be seen in every action of his life, which he encouraged others to follow as well. This stringent adherence to the Sunnat of Rasulullaah granted him the status of being a great Aabid (worshipper) and abstinent servant of Allaah.

He would remain so engrossed in Ibaadat that he would spend the entire night engaged in Dhikr (remembrance of Allaah) and other devotions. In addition to the compulsory fats, he would fast every month. **Hadhrat Abu Uthmaan Nahdi ↦ narrates that he spent seven nights in the company of Hadhrat Abu Hurairah and witnessed that Hadhrat Abu Hurairah, his wife and his slave all took turns to wake in the night and worship Allaah Ta'ala. He would recite Tasbeeh twelve thousand times daily.** His simplicity and unreservedness was such that even when in a position of authority, he was not afraid to talk about his days of poverty.

Forthrightness and standing for the truth were also among his exceptional merits. He was not afraid to express the truth even before the leader of the time. His social life was also exemplary; his kind treatment and love for his mother is well known. He treated others kindly as well; forgiveness, tolerance and humility in his manner. He would meet everyone modestly and showed great affection to those younger than him especially children. He was a generous host and would not be perturbed by the extended stay of his guests. He was exemplary in his generosity as well and would find solace in giving charity and helping others.

Life as a scholar

Allaah Ta'ala had granted Hadhrat Abu Hurairah a unique desire for the knowledge of Deen, which is the means of protecting Deen. In addition to this desire the special attention and gaze of Rasulullaah remained on him at all times and as a

result which only increased his desire for knowledge such that a time came **when Rasulullaah awarded him the title of "Wi'aaul Ilm" (the vessel of knowledge) testifying to the immense level of his knowledge.**

Hadhrat Abu Hurairah was proficient in the other sciences of knowledge in addition to being proficient in the field of Hadeeth. He has made propagation of Hadeeth his life's work, **which is why he is included amongst those who have narrated the most number of Hadeeth. The narrations reported from him number 5347 and what is especially noteworthy is that it is not restricted to one subject only but encompasses all aspects of Deen.** The majority of these narrations, he reports directly from Rasulullaah .

In addition to benefitting from Rasulullaah , he also benefited from Hadhrat Aisha , Hadhrat Abu Bakr , Hadhrat Umar , Hadhrat Usaamah bin Zaid , Hadhrat Salmaan Faarsi , Hadhrat Ubay bin Ka'ab , Hadhrat Abdullaah bin Salaam , as well as other Sahabah and the list of those who narrated from him is too lengthy to mention. **Imaam Bukhaari has written that more than eight hundred individuals reported Ahaadeeth from Hadhrat Abu Hurairah which include many Sahabah, Sahabiyaat, and many Aimah of the Taabi'een**[1].

<u>Reason for so many narrations</u>

The reason for Hadhrat Abu Hurairah narrating so many narrations, aside from the same narration being reported with many chains of narration, is that Hadhrat Abu Hurairah was such a dedicated student that he sacrificed everything to listen to the Hadeeth of Rasulullaah . He sacrificed his wealth, trade, business and marriage so that he could free himself from

[1] 'Al-Bidaayah wan Nihaayah' (8/103)

all responsibilities and spend every moment in the company of Rasulullaah □. The other Sahabah on the other hand has responsibilities to their family and business to tend to because of which they could not spend all their time in the company of Rasulullaah □. In addition Hadhrat Abu Hurairah ↔ has acquired the special supplications of Rasulullaah □.

His status as a Mufti

Hadhrat Abu Hurairah ↔ in addition to being a narrator of a large number of Hadeeth was also a Mufti.

Allaamah Hafiz Dhahabi ↦ writes,

"He was a vessel of knowledge and a Mufti, having a lofty status amongst the Aimah."[1]

Hadhrat Ziyaad bin Suniya reports, "Hadhrat Abdullaah bin Abbaas ↔, Hadhrat Abdullaah bin Umar ↔, Hadhrat Abu Sa'eed Khudri ↔, Hadhrat Jaabir bin Abdullaah ↔, Hadhrat Abu Hurairah ↔ and a few other Sahabah would issue Fatwa (religious rulings) in Madinah.[2]"

We learn from other narrations that he was extremely cautious in issue verdicts and he is included in the intermediary level of those who issued verdicts during that era.

Status and rank

In order to understand his status and rank it is sufficient to know that he was of the renowned and illustrious companions of Suffaah and a noble companion of Rasulullaah □. The numerous virtues and merits revealed regarding the Sahabah in

[1] 'Seerat Hadhrat Abu Hurairah' on the authority of 'Tadhkiratul Huffaaz' (1/28)
[2] 'Siyar A'alaamun Nubalaa' (2/437)

the Noble Quraan also refer to Hadhrat Abu Hurairah . Nevertheless we will now further highlight his rank from the statements of the senior personalities of this Ummat;

1) Hadhrat Talha bin Ubaidullaah when replying to the misgivings of another person said, "He (Hadhrat Abu Hurairah) heard such narrations form Rasulullaah which we did not hear."

2) Hadhrat Abu Ayyoob Ansaari , who also has the honour of being the attendant of Rasulullaah , narrates, "I prefer that I narrate these Hadeeth from Abu Hurairah ."

3) On one occasion Hadhrat Abdullaah bin Umar said, "Abu Hurairah ! You remained the most in the company of Rasulullaah , which is why you are the greatest Aalim of Hadeeth."

4) Hadhrat Ubay bin Ka'ab once said, "Abu Hurairah was very forthright and would ask Rasulullaah about those matters regarding which we were shy to ask about."

5) Hadhrat Zaid bin Thaabit was once asked about Hadhrat Abu Hurairah and he replied, "Never leave the hand of Hadhrat Abu Hurairah ."

6) Imaam A'amash ↦ reports from Hadhrat Abu Saalih AS-Simaan ↦, "Abu Hurairah was the greatest Hafiz of Hadeeth from the Sahabah. I do not mean by this that he was the greatest of all the Sahabah but I only wish to point out that from them he memorised the most Ahaadeeth."

7) Imaam Shaafie ↦ used to say, "Hadhrat Abu Hurairah was the greatest Hafiz of Hadeeth in his time."

8) Hafiz Ibn Abdul Bar ↦ said, "Hadhrat Abu Hurairah ↔ was the greatest Hafiz of Hadeeth of the Sahabah."

9) Hafiz Ibn Hajar Askalaani ↦ writes, "Hadhrat Abu Hurairah ↔ was the greatest Hafiz of Hadeeth from his contemporaries and no other Sahabi has reported such a large treasure of Hadeeth. The Muhadditheen are in agreement that he has narrated the most number of Hadeeth from the Sahabah."

10) Hadhrat Hafiz Ibn Katheer ↦ says, "Hadhrat Abu Hurairah ↔ unique example of possessing exceptional memory, Taqwa, trustworthiness, honesty, abstinence, desire for Ibaadat and virtuous deeds. He has narrated many Ahaadeeth and is regarded amongst the Huffaaz of Hadeeth of the Sahabah."

Demise

According to the most famous narrations, Hadhrat Abu Hurairah ↔ passed away in the year 59 A.H. Even during his last moments he continued the effort of calling towards good and preventing evil. His heart had become loathsome to this world and eager to meet his Rabb.

When Marwaan bin Hakam came to see him in his final illness, Hadhrat Abu Hurairah ↔ supplicated,

"O Allaah! I desire to meet You, You also desire to meet me."

A few minutes after Marwaan bin Hakam left, the soul of Hadhrat Abu Hurairah ↔ left this earthly abode.

To Allaah do we belong and unto Him shall we return

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One hundred stories of Hadhrat Abu Hurairah

Story one: The name Abu Hurairah

All scholars are in agreement that he was commonly known as "Abu Hurairah ", which literally means "The father of a kitten". Various narrations have been reported regarding the reason for him being called this, one of which is as follows,

On one occasion Hadhrat Abdullaah bin Raafi'a asked him, "Why are you called Abu Hurairah ?" He replied, "I had kept a kitten as a pet; at night I would put it on a branch and I would take it with me when I tended to the sheep during the day. I would play with it whenever I was free. Seeing the great affinity I had with the kitten, people began calling me "Abu Hurairah"."[1]

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[1] 'Tirmidhi' (3885), 'Al-Bidaayah wan Nihaayah' (8/919)

Story two: Hadhrat Abu Hurairah migrates to Madinah

Towards the end of the sixth year after Hijrat or the beginning of the seventh year, Hadhrat Thufail bin Amr Dousi decided that the time had now arrived to leave their hometown and migrate to Madinah. He encouraged the other members of his tribe to do the same and approximately seventy or eighty families prepared themselves to migrate to Madinah **(which according to some narrations comprised of four hundred people).** Hadhrat Thufail took all these people and they said goodbye to their homes and town, and made their way towards Madinah. Amongst them was Hadhrat Abu Hurairah . His mother had not yet embraced Islaam but he could not leave her alone, so he took her with him when he migrated to Madinah.

This caravan of the clan of Dous travelled from town to town until they reached Madinah. When they reached Madinah, they learnt that Rasulullaah had left for Khaibar, so they too set out to join the Rasul of Allaah . Hadhrat Abu Hurairah himself narrates,

"Rasulullaah had left for Khaibar when we arrived in Madinah. **We performs Fajr Salaah behind Sibaa bin Arthah , who Rasulullaah had appointed as his deputy**

when leaving Madinah. Sibaa bin Arthah ؓ recited Surah Maryam in the first Raqaat and Surah Mutaffifeen in the second. I thought to myself that so and so from the tribe of Azd is destroyed as he had two weights with which he used to give measure; with one he would give the people less and with the other he would take more." In another narration he mentions that people from the Azd tribe used to keep to weights for measure for this very purpose.[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/920), 'A'alaamun Nubalaa' (2/ 425), 'Tirmidhi' (3883)

Story three: Travelling to Khaibar and embracing Islaam

When the caravan of the Dous clan learnt that Rasulullaah had departed for Khaibar, theydecided to join Rasulullaah instead of waiting for him to return. Hadhrat Abu Hurairah accompanied them to Khaibar and he was reciting the following poem with great enthusiasm and eagerness,

يا ليلة من طولها و عنائها   على انها من دارة الكفر نجّت

O the length of the night and its difficulties are great but (still I am grateful as) it has saved me from the land of Kufr

During the journey his servant got lost but after reaching Khaibar and meeting Rasulullaah , pledging allegiance to him, to his good fortune his servant arrived as well. Rasulullaah gave him the good news that his servant had arrived and Hadhrat Abu Hurairah replied, "O Rasulullaah ! I set him free for the pleasure of Allaah." After pledging allegiance to Rasulullaah , he stuck to him so stringently that he never left his side until Rasulullaah left this world.[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/921), 'Siyarus Sahabah' (3/ 119), 'Usdul Ghaabah' (5/316)

Story four:
Want and poverty

Hadhrat Abu Hurairah spent a little more than three years living amongst the companions of Suffaah as an esteemed student of Hadhrat Abu Hurairah . During this time he too had to endure the difficult conditions that the other companions of Suffaah also had to endure. The list of sacrifices he made in pursuing knowledge is very lengthy indeed as well as astonishing. He himself narrates,

"My condition was such that as soon as I obtained something to eat, I would present myself before Rasulullaah . I never ate fresh bread, never wore new clothes and I had no slave. At times when overcome with hunger, I would ask someone passing about a verse of the Quraan, even though I knew the verse myself, only so that he would see my condition and perhaps give me something to eat."

"One day in extreme hunger and thirst I came to the Masjid, where I met a few other people. They asked me, "What has brought you here at this time?" I replied to them that it was extreme hunger. We then decided that we will present ourselves before Rasulullaah and we all rose and went to the house of Rasulullaah . When Rasulullaah saw us he asked us what has brought us here at this time and we replied that it was hunger. Rasulullaah asked for some dates to be brought and he gave each of us two dates after which he said, "This will

suffice for you today." I took the two dates and ate one, putting the other one in my pocket. When Rasulullaah saw this he asked, "O Abu Hurairah! Why have you kept this one date?" I replied that I had kept it for my mother. Rasulullaah said, "You eat it and I will give you another two dates for your mother."

On the instruction of Rasulullaah, Hadhrat Abu Hurairah ate the other date and Rasulullaah gave him another two for his mother.[1]

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[1] 'Fathul Baarie' (8/ 77), 'Tabqaat Ibn Sa'ad' (2/ 55), 'Siyar A'alaamun Nubalaa' (2/ 427)

Story five: Thirst quenched by the miracle of Rasulullaah

On some occasions Hadhrat Abu Hurairah could not straighten his back on account of hunger so he would tie a stone to his stomach and then lean on his elbows until his back straightened and he could stand again. He narrates,

"One day I was lying in the street in this condition when Hadhrat Abu Bakr passed by and I asked him about a verse in the Quraan. The purpose of me asking him this is that I would walk with him for a while, hoping that he would invite home for something to eat. However he answered my question and continued on his way. Hadhrat Umar then passed by and I did the same with him but he too merely answered my question and continued on his way. **Finally Rasulullaah passed and as soon as he saw my face, he understood the condition of hunger that I was in.** He told me to follow him and I obeyed. When we reached his home, he saw that there was a bowl of milk there. He enquired where it had come from and his wife replied that it was a gift sent for him from a certain person. Rasulullaah then ordered me to call all the companions of Suffaah. The companions of Suffaah were the guests of Allaah; they had neither homes nor any wealth. Whenever any Sadaqah would come to Rasulullaah , he would give it to them and not use it for himself but if anyone gave a gift to Rasulullaah then he would share it with them and also partake of it. The instruction of Rasulullaah to call all the companions of

Suffaah was a bit burdensome for me as I had thought that Rasulullaah □ would give me the milk to drink from which I could draw some energy but now what will be left for after all the companions drink from this little milk. However obeying the command of Rasulullaah □ is compulsory and so I went to Suffaah and informed them all of the invitation of Rasulullaah □. Like this all the companions of Suffaah arrived at the house of Rasulullaah □.

Once they had all arrived, Rasulullaah □ instructed me, "O Abu Hurairah ؓ! Take this bowl and offer them all to drink." I obeyed and each of them had a turn to drink from the milk. All drank to their fill and I then took the remaining milk to Rasulullaah □. Rasulullaah □ looked at me and said, "Now only you and I remain." I replied, "Yes! O Rasulullaah □!" Rasulullaah □ then instructed me to drink from it and I drank. Rasulullaah ؓtold me to drink from it again and again I drank. Rasulullaah □ continued telling me to drink from it and continued drinking from it untilI could drink no more and said, "O Rasulullaah □! I take an oath by the One who was sent you with the truth! I cannot drink anymore." Rasulullaah □ then took the bowl and finished what remained of the milk."[1]

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[1] 'Bukhaari' (4956, 5777), 'Musnad Ahmed', 'Tirmidhi' (2401), 'Haakim', 'Siyar A'alaamun Nubalaa' (2/477)

Story six:
Satisfaction from a little

On one occasions Hadhrat Abu Hurairah went to see Hadhrat Umar while in intense hunger. **Hadhrat Umar was reciting Tasbeeh after performing Salaah and Hadhrat Abu Hurairah stood behind him, waiting for him to finish.**

When he finished, Hadhrat Abu Hurairah went to him and asked him to recite a few verses of the Quraan to him. The purpose of doing this was so that Hadhrat Umar would invite him home but Hadhrat Umar merely recited the verses of Surah Aal-Imraan to him. They both then stood and began walking until they reached the house of Hadhrat Umar and Hadhrat Umar went, leaving Hadhrat Abu Hurairah standing outside. Hadhrat Abu Hurairah thought to himself that he must be changing his clothes and will call me in at any time now. However after waiting for a long time, he returned to the Masjid where he saw Rasulullaah passing. When Hadhrat Abu Hurairah came closer, Rasulullaah began talking with him and Rasulullaah asked, **"O Abu Hurairah ! The signs of hunger are apparent from your face are you fasting?"** Hadhrat Abu Hurairah replied, "Yes! O Rasulullaah ! I have been perpetually fasting without breaking it and I do not possess anything to break this fast." Hearing this Rasulullaah

invited him home. When they reached the home of Rasulullaah , he instructed his slave to bring the bowl to them. When the bowl was brought, he saw that it contained a little leftover food, perhaps it was a dish prepared from barley. Rasulullaah has already eaten from it but a few morsels now remained. Hadhrat Abu Hurairah recited Bismillaah and began eating from the leftover meal of Rasulullaah and continued eating until his hunger was satisfied.[1]

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[1] 'Tabqaat Ibn Sa'ad' (2/ 53), 'Tadhkiratul Huffaaz' (1/32), 'Al-Bidaayah wan Nihaayah' (8/ 110), 'Bukhaari' (4956), 'Tirmidhi' (2401), 'Ahmed' (10263)

Story seven: Contentment on little

Hadhrat Abu Hurairah ↔ has to endure severe poverty and want but was never desirous of this world. He was ever patient and was content on whatever he could find to eat. If he could not find anything to eat then he would fast. One day he had in his possession fifteen dates; he ate five to break his fast, five at the time of Sehri (predawn meals) and then kept the other five to break his fast later.[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/112)

Story eight: The bag of dates

Just as the other companions of Suffaah, Hadhrat Abu Hurairah ↔ had no fixed source of income since they had no interest in any of the necessities of life except that they learn from Rasulullaah □ and spend their day and night in his service. As a result at times they had to endure severe hunger for days on end and very rarely did they eat to their fill. However one day Hadhrat Abu Hurairah ↔ taught of an ingenious plan to end his days of hunger and he took a few dates to Rasulullaah □ and asked Rasulullaah □ to supplicate to Allaah to bless them. Rasulullaah □ took these dates in his hand and supplicated to Allaah. **Rasulullaah □ then said, "Take these dates and place them in your bag and whenever you require it place only your hand in the bag and eat but never empty the bag."**

Hadhrat Abu Hurairah ↔placed these dates in the bag and whenever he required he ate from it and fed others as well. In this manner one day he took out close to twenty handfuls of dates from the bag to give to the poor.

Hadhrat Abu Hurairah ↔always kept this bag with him and continued eating from it for another twenty-four years after the demise of Rasulullaah □.In the year 35 A.H when Hadhrat Uthmaan ↔ was martyred. Hadhrat Abu Hurairah ↔

dropped this bag and all the dates spilled out of it and since that day this bounty came to an end.

It might seem that this narrations contradicts the other narrations mentioning the poverty and hunger of Hadhrat Abu Hurairah ↔ but it is possible that this incident of the bag took place towards the end of Rasulullaah's life whereas the incidents of hunger took place prior to this.[1]

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[1] 'Tirmidhi' (3774), 'Ahmed'

Story nine: Sacrifices in the pursuit of knowledge

On one occasion Hadhrat Abu Hurairah was so overcome with hunger that he fell unconscious between the Mimbar of Rasulullaah and the house of Hadhrat Aisha , where he laid for some time. People who passed by assumed that he had fainted on account of some illness or on account of madness and would place their legs on the back of his neck, to try and revive him. Once a person asked him about this and he replied, "O my friend! This is not the case. The cause of my condition is only intense hunger."[1]

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[1] 'Bukhaari', 'Tabqaat Ibn Sa'ad' (2/53), 'Siyar A'alaamun Nubalaa' (2/426)

Story ten:
In the service of Rasulullaah

In addition to drinking from the pond of knowledge and spiritual perfection that flowed from Rasulullaah , Hadhrat Abu Hurairah also remained in the service of Rasulullaah constantly and regarded it as a blessing for himself. Hadhrat Abu Hurairah himself narrates, "When Rasulullaah would go to relieve himself then I would take water for him in a earthen jar or water-skin and Rasulullaah would use it to purify himself. Then Rasulullaah would rub sand in his hands and I would take another container of water to him which he would make Wudhu with."[1]

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[1] 'Abu Dawood'

Story eleven: Intoxicants are Haraam

On one occasion Hadhrat Abu Hurairah ↔ learnt that Rasulullaah was fasting and he placed a few dates in a container of water, which he took to Rasulullaah when the time to break his fast drew near. **Rasulullaah saw that the dates had already fermented and become intoxicating,** so he ordered Hadhrat Abu Hurairah ↔ to throw it out saying, "Empty on the side of the wall! Only that person will drink this who does not believe in Allaah and the Aakhirah."[1]

Hadhrat Abu Hurairah's ↔ intention was to present Rasulullaah ↔ with something to break his fast and bring comfort to Rasulullaah ↔. It is unfortunate that it had already fermented and as a result Rasulullaah ↔ ordered it to be thrown out.

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[1] 'Abu Dawood'

Story twelve: Hadhrat Abu Hurairah's mother embraces Islaam

Hadhrat Abu Hurairah loved his mother deeply and had no shortcoming in attending to her. His mother loved him dearly as well but when Hadhrat Abu Hurairah embraced Islaam, his mother was not pleased and she remained on the religion of her forefathers. Nevertheless Hadhrat Abu Hurairah still continued respecting and attending to his mother.

Even after she reached Madinah, she continued to adhere to the religion of her forefathers. Hadhrat Abu Hurairah was sadden by this but still continued inviting her towards Islaam and explaining it to her and finally the day arrived when she blessed with the good fortune of embracing Islaam.

Abu Katheer Yazeed bin Abdur Rahmaan A'amaa says that Hadhrat Abu Hurairah narrated, **"I take an oath by Allaah! All believers who hear about me, even if they do not see me, begin to love me." Abu Katheer asked, "O Abu Hurairah! How do you know this?"**

Hadhrat Abu Hurairah replied, "My mother was a Mushrikah (polytheist) and I repeatedly invited her to embrace Islaam but she refused to listen to me. One day I invited her to Islaam and she in return said such things about Rasulullaah which angered me immensely. I came crying to Rasulullaah and said to him, "O Rasulullaah! I continually implored my mother to embrace Islaam and she kept refusing

but **today she has said such things to me that has terribly upset me. Please supplicate to Allaah that He give Hidaayah (guidance) to the mother of Abu Hurairah .**"

Rasulullaah immediately supplicated for her and after the supplication was completed, I ran home to give her the glad tidings of the supplication of Rasulullaah . However when I reached home, I found that the door was locked. I could hear the sound of water splashing coming from inside. (He understood that his mother was taking a bath and waited outside). After sometime I knocked on the door and she said, "O Abu Hurairah ! Remain as you are." After waiting a little longer I opened the door and entered. I saw that my mother had changed her clothes and was not wearing scarf on her head but as soon as she saw me, she wore it and said, "I bear witness that there is no Ilaah but Allaah and Muhammad is his servant and Rasul."

Hadhrat Abu Hurairah was ecstatic and beside himself with joy, he says, "Just as I had ran to Rasulullaah previously crying out of sadness, I ran to Rasulullaah crying out of happiness. I said, "Glad tidings O Rasulullaah ! Your supplication has been accepted and the mother of Abu Hurairah has embraced Islaam." Rasulullaah was very pleased on hearing this news and expressed his gratitude to Allaah Ta'ala. **I then requested Rasulullaah to make another supplication, "O Rasulullaah ! Supplicate to Allaah that he makes my mother and I beloved to all the believers." Rasulullaah accepted my request and made the supplication. The result of it was such that whichever believer Allaah Ta'ala has creates and hears about me, even though he has not seen me, begins to love me."**[1]

[1] 'Al-Bidaayah wan Nihaayah' (8/ 921, 922), 'Tabqaat Ibn Sa'ad' (4/55), 'Siyarus Sahabah'

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Story thirteen: The journey to Bahrain

Ibn Sa'ad ↦ reports that Hadhrat Abu Hurairah ↔ travelled to Bahrain along with Hadhrat Al'aa bin Hadhrami ↔ and on route Hadhrat Al'aa asked him, "Rasulullaah has ordered me to treat you with respect; so tell me what responsibility would like to take on in Bahrain?" Hadhrat Abu Hurairah ↔ replied, "Give me the responsibility of calling out the Adhaan and that you will not recite Aameen without me."[1]

Hafiz Ibn Hajar ↦ has reported from Hadhrat Muhammad bin Sireen ↦ that Hadhrat Abu Hurairah ↔ remained the Muadhin in Bahrain and he made Hadhrat Al'aa ↔ promise that he would take his preoccupation (with the duties of the state) into consideration when straightening the rows for Salaah and not hurry to begin the Salaah so that Hadhrat Abu Hurairah ↔ will not be deprived of reciting Aameen behind the Imaam."[2]

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[1] 'Tabqaat ibn Sa'ad' (4/ 360)
[2] 'Fathul Baarie' (2/217)

Story fourteen: The good fortune of Hadhrat Abu Hurairah

Rasulullaah had been sent as an example for the entire world and whose character was described as, "His character was the Quraan". Rasulullaah displayed this noble character throughout his life and part of his noble traits was that whenever he sent out his Sahabah on an important task then he would himself walk with them for a short distance and bid them a safe journey. Amongst these fortunate Sahabah, who were honoured in this manner was Hadhrat Abu Hurairah . It is reported that Rasulullaah once sent him out to carry out an important task and accompanied him for a short distance. As he was about to leave Rasulullaah said to him, "I place you in the trust of Allaah in Whose trust nothing is lost."[1]

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[1] 'Ibn Maajah' (2/ 543)

Story fifteen: Once while on a journey

Hadhrat Hammaad bin Salamah has reported from Thaabit on the authority of Abu Uthmaan Al-Hindi ↦ that Hadhrat Abu Hurairah ↔ was once on a journey, accompanied by others. When they stopped and dismounted, they opened their provisions and invited Hadhrat Abu Hurairah ↔ to join them for meals. Hadhrat Abu Hurairah ↔replied that he was fasting. As they were about to finish eating, Hadhrat Abu Hurairah ↔ arrived and began to eat. Everyone began to stare disapprovingly at the person they had sent to invite Hadhrat Abu Hurairah ↔ (thinking that he had not invited him). When he saw all of them staring at him in this manner, he said, "I see the way you all are looking at me and I take an oath by Allaah that Abu Hurairah ↔told me that he was fasting."

When Hadhrat Abu Hurairah ↔ heard this he said, "He is speaking the truth. I have heard Rasulullaah say, "Fasting for one month is fasting patiently, and every month has three fasts." I fasted on account of the increase of Allaah Ta'ala and now I have broken my fast on account of the leniency of Allaah."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/ 936)

Story sixteen: Abundant narrations of Hadeeth

Ishaaq bin Sa'ad has reported on the authority of Sa'eed that Hadhrat Aisha once said to Hadhrat Abu Hurairah , "O Abu Hurairah ! You have narrated many Ahaadeeth from Rasulullaah ." He replied, "Surma (antimony) and Mehndi (henna) did not distract me (I was not distracted by the responsibilities of marriage) but I have noticed that my Ahaadeeth have prevented you from narrating Ahaadeeth in abundance." Hadhrat Aisha replied, "It is possible that this is so."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/928)

Story seventeen: Burning is a punishment reserved for Allaah

Hadhrat Abu Hurairah narrates that Rasulullaah once sent him and a few other Sahabah on a expedition and he took the names of two individuals (enemies of Islaam) saying, "If you meet them then set burn them both." However when they were about to leave, Rasulullaah said, "I has instructed you to burn those two individuals but punishing a person with fire is a right reserved for Allaah only so if you capture them then execute them with the sword."[1]

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[1] 'Bukhaari' (10/206)

Story eighteen: Hadhrat Abu Hurairah on the battlefield

We learn from some narrations that Hadhrat Abu Hurairah ↔ was sent during the Khilaafat of Hadhrat Umar ↔ to join the Muslim armies fighting in Syria. Many battles were being fought between the Romans and the Muslims in Syria of which the most fearsome was the battle of Yarmook. The great historian, Ibn Asaakir ↦ has written that Hadhrat Abu Hurairah ↔ had also participated in the Battle of Yarmook.[1]

The Roman army had made several fierce advances against the Muslim army and had it not been for Hadhrat Muaadh bin Jabal ↔, Hadhrat Hajjaaj bin Abdul Ghayooth ↔, Hadhrat Amr bin Thufail↔, Hadhrat Abu Hurairah ↔, Hadhrat Jundub bin Amr ↔and a few other firm Sahabah then the Muslim ranks would have been broken.

Similarly on one occasion during the battle when a small contingent broke through the first rank of the army they were stopped by the tribe of Azd, who stood firm like a wall before them. Banu Dous (the clan of Hadhrat Abu Hurairah ↔) was from the tribe of Dous and Hadhrat Abu Hurairah ↔was also a solid brick in the wall formed by the tribe of Azd.

[1] 'Seerat Abu Hurairah' page 115, on the authority of 'Taareekh Damashq'

The son of Hadhrat Thufail bin Amr ﷺ, Hadhrat Amr ﷺ, was fighting courageously against the Romans; charging against them and encouraging his tribesmen to follow. He called out, "Listen well of tribesmen of Azd! Let not the Muslims suffer defeat because of your cowardice." Hearing this Hadhrat Jundub bin Amr Azdi ﷺ raised the flag and yelled out, "O tribesmen of Azd! None of you will live forever and you will not be able to save yourself from sin or disobedience until challenge the enemy head on. Listen well O tribesmen! There is only disgrace for those who flee and martyrdom (Shahaadat) for those who die." These inspiring calls lifted the spirits of the Mujaahideen and amongst those who charged forward was Hadhrat Abu Hurairah ﷺ, who called out as he charged, "O brave soldiers! The damsels of Jannat await you now you charge forward to meet them. Rise up to gain the pleasure and proximity of Allaah Ta'ala. There is no place more virtuous in the sight of Allaah than the spot you are standing on right now."

Hearing these motivating calls, the people of Azd rallied around him and they launched such a ferocious attack that the ranks of the enemy were broken.[1]

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[1] 'Seerat Hadhrat Abu Hurairah' page 117, on the authority of 'Futuhush Shaam'

Story nineteen: Five hundred thousand dirhams given to the public treasury

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf narrates that Hadhrat Abu Hurairah said, "I returned to Madinah with five hundred thousand Dirhams I had accumulated while in Bahrain and presented it all to Ameerul Mu'mineen Hadhrat Umar. He asked me how much was there and I replied that it was five hundred thousand. He asked me, "Do you know how much five hundred thousand dirhams is?", and I replied, "Yes! One hundred thousand plus one hundred thousand plus one hundred thousand plus one hundred thousand plus one hundred thousand." Hadhrat Umar said, "Perhaps you are tired and not in your right senses at this moment. Go and rest and return tomorrow." I returned the next day and again presented the amount before Hadhrat Umar and again he asked how much was there. I replied that it was five hundred thousand. He asked, "Has it all been earned through Halaal means?", and I replied that to the best of my knowledge it has all mean earned through Halaal means.

Hadhrat Umar then accepted the amount for the public treasury and announced, "O people! A large sum of money has come to me (so come and take your share)."[1]

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[1] 'Kitaabul Ikhraaj' of Qaadhi Abu Yusuf page 48, 41

Story twenty: Refusal to be appointed as governor

On one occasion Hadhrat Umar ↔ wished to appoint Hadhrat Abu Hurairah ↔ as governor of a province but he refused the appointment. Hadhrat Umar ↔said, "You dislike a position of authority whereas Hadhrat Yusuf _, who was better than you asked for it. Hadhrat Abu Hurairah ↔ replied on hearing this, "Hadhrat Yusuf _ was a Nabi and the son of a Nabi whereas I am but Abu Hurairah ↔, the son of Umayyah.

I dislike being appointed as governor for five reasons;

1) I do not wish to say anything without knowledge.
2) I cannot base my decision on my own understanding and logic
3) I fear that I will be whipped.
4) I fear that wealth will be taken from me.
5) I fear that people will speak ill of me[1].

Hafiz Ibn Katheer ↦ has reported the reasons why Hadhrat Abu Hurairah ↔ refused this appointment in the following manner,

[1]'Tabqaat Ibn Sa'ad' (2/61)

"Hadhrat Yusuf _ was a Nabi and the son of a Nabi while I am but Abu Hurairah↔, the son of Umayyah. I cannot accept this appointment as I fear two and three things." **Hadhrat Umar ↔ asked, "What is two and three things? Why did you not just say five?"**

Hadhrat Abu Hurairah ↔ replied, "The two things are that I fear I might say something incorrect on account of lack of knowledge or pass verdict without careful contemplation. The three things are that I might be whipped, my wealth usurped and I will be disgraced."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/111)

Story twenty-one: Verdicts as a Qaadhi

We learn from some narrations that Hadhrat Abu Hurairah passed verdict over some cases, which he could only have done as a Qaadhi or governor. It is difficult to determine whether he passed these verdicts as a Qaadhi or governor and it is also difficult to determine which Khalifah had appointed him as Qaadhi but we find a few verdicts attributed to him that he could have only decreed if he had the authority as a Qaadhi or governor.

We have three incidents of this sort before us.

Abu Muhammad bin Nu'aim narrates that he once went to sit in the company of Hadhrat Abu Hurairah when Haarith bin Hakam entered. Hadhrat Abu Hurairah thought that he had come for a personal visits and gave him a cushion to sit on. Another person then entered and said to Hadhrat Abu Hurairah, "Assist me in my complaint against Haarith bin Hakam." Hadhrat Abu Hurairah now understood that Haarith had actually come because of this complaint against him and immediately told him, **"Stand up and go stand alongside your plaintiff. This is the Sunnat of Rasulullaah."**[1]

iI

[1] 'Difaa Abu Hurairah' on the authority of 'Akhbaarul Qudhaat' (11/113)

Story twenty-two: If any person becomes bankrupt

Umar bin Khaalid narrates that they once went to ask Hadhrat Abu Hurairah about a person who had gone bankrupt and he replied, "I will give you the same decision given by Rasulullaah ; whoever goes bankrupt or passes away and another finds exactly what belonged to him in his possession then he is more deserving of it."[1]

lL

[1] 'Abu Dawood', (2/257), 'Musnad Ahmed' (13/103)

Story twenty-three: The punishment for slandering the mother of a person

Abu Maymoon narrates, "Once I tied my camel outside the Masjid and went in, while another person came and untied it. When I came out of the Masjid, I was furious and swore the other person's mother. The latter took me to Hadhrat Abu Hurairah ↔ and related the entire incident to him. Hadhrat Abu Hurairah ↔ ordered that I should be given the punishment for slander."[1]

iI

[1]'Difaa Abu Hurairah' on the authority of 'Akhbaarul Qudhaat' (11/111)

Story twenty-four: Travelling to the valley of Sinai

Hadhrat Abu Hurairah once travelled to the valley of Sinai and visited Mount Toor. Muhadditheen have not indicated when he made this journey but we are able to discern that it was during Khilaafat of Hadhrat Uthmaan before the year 32 A.H. he narrates what had transpired on this visit himself.

"One day I set out towards Mount Toor, where I met Ka'ab bin Ahbaar and set with him. He explained a portion of the Torah to me and **I related a few Ahaadeeth of Rasulullaah to him of which was the Hadeeth where Rasulullaah said that the best of days in which the sun rises is theDay of Jumu'ah (Friday).** It was on this day that Hadhrat Aadam was created, he was removed from Jannat on a Friday, his repentance was accepted on a Friday, he passed away on a Friday, and **the Day of Qiyaamah will fall on a Friday.** There is no animal on the face of the earth that does not wait in anticipation from the dawning of the sun on Friday until it sets (that it might be the Day of Qiyaamah) but men and jinn are unmindful of this. There is one specific time on the Day of Jumu'ah; if a Muslim obtains this moment and performs Salaah and supplicates to Allaah then Allaah Ta'ala will fulfil his desires.

When Ka'ab bin Ahbaar heard this he said, "This moment comes once in a year." I replied, "No, but it comes every Friday." Hearing this Ka'ab bin Ahbaar recited from the Torah and said that Rasulullaah has spoken the truth.

Hadhrat Abu Hurairah relates that he returned to Madinah thereafter, where he met Hadhrat Abdullaah bin Salaam and related his conversation with Ka'ab bin Ahbaar. He said, "Ka'ab told me that this moment only comes once in a year." Hadhrat Abdullaah bin Salaam immediately said, "Ka'ab has lied." Hadhrat Abu Hurairah then said, "He then recited from theTorah and said that Rasulullaah has spoken the truth." Hadhrat Abdullaah bin Salaam said, "Ka'ab has spoken the truth."

Hadhrat Abdullaah bin Salaam then said, "I know which moment that is." Hadhrat Abu Hurairah said, "So inform, me of it and do not be stingy." Hadhrat Abdullaah bin Salaam, "That moment is the last hour of Friday." Hadhrat Abu Hurairah replied, "How can it possibly be the last hour of a Friday when Rasulullaah has said that if a Muslim obtains this moment and performs Salaah therein and supplicates, and the time that you speak of is a time wherein Salaah cannot be read." **Hadhrat Abdullaah bin Salaam said, "Did Rasulullaah not say that the person who remains sitting in his place for the next Salaah is as if he is in Salaah until he finally performs the next Salaah." Hadhrat Abu Hurairah replied, "Yes!** Rasulullaah did indeed say this." Hadhrat Abdullaah bin Salaam explained, "This is what is meant by performing Salaah in this hour."[1]

iI

[1] 'Muwatta Imaam Maalik', 'Abu Dawood', 'Tirmidhi', 'Nasaai'

Story twenty-five: Do not dislike death

Towards the end of the sixtieth year after Hijrat, Hadhrat Abu Hurairah became severely ill such that there was no hope of recovery. **When people came to meet him he still carried out the responsibility of calling towards good and preventing evil.** He had no longing for this worldly life. During this time Hadhrat Abu Salamah bin Abdur Rahmaan came to visit him and as is custom supplicated for his good health. Hadhrat Abu Hurairah remarked, "O Allaah! Now do not return me to the world." He repeated this a further two more times and then said to Hadhrat Abu Salamah, "If you able to then do not dislike death. I take an oath by that Being Who has control of my life! **The time is not far when people will love death more than bars of gold. If you are alive at that time then you will see when a person will pass by the grave of a Muslim, he will wish that he was buried there instead.**"[1]

iI

[1] 'Tabqaat Ibn Sa'ad' (2/61), 'Al-Bidaayah wan Nihaayah' (8/112)

Story twenty-six: Concern for Aakhirah

During his final illness, he would constantly ponder over the Aakhirah and weep. When someone asked him why he was weeping, he replied, "I do not weep because of the luxuries of this world but **I weep because the journey ahead is a long one and my provisions are little.** I now stand between Jannat and Jahannam and do not know which road I will be ordered to take."[1]

lL

[1] 'Al-Bidaayah wan Nihaayah' (8/937), 'Tabqaat Ibn Sa'ad' (2/62), 'Siyarus Sahabah' (3/52)

Story twenty-seven: Final bequest

When his last moments drew closer, he made the following bequest,

"Do not erect a structure over my grave. Do not follow my Janaazah with fire and proceed quickly when carrying my body. I have heard Rasulullaah say that when a believer is placed on his bier, he says, "Take me quickly!" but when a disbeliever is placed on his bier, he says, "Where are you taking me?" Hadhrat Abu Hurairah then said, "If I virtuous then a weight will be lifted of your shoulders."[1]

iI

[1] 'Adabul Mufrad' page 177, 'Tabqaat Ibn Sa'ad' (2/62), 'Al-Isaabah' (7/206), 'Al-Bidaayah wan Nihaayah' (8/ 112)

Story twenty-eight: The ease after adversity

During his days as a student, Hadhrat Abu Hurairah ﷺ scarcely had enough to cover his body. Later as conditions improved, he still wore simple clothes usually dyed. **When the years of ease and plenty came; he would wear cotton clothes, etc which was expensive.** Mostly to make known the bounties of Allaah showered upon him. One day he wiped his nose with a cotton handkerchief (in one narration it is reported he spat into it) and then said, "O Look at Abu Hurairah ﷺ! Today he wipes his nose with a cotton handkerchief whereas there was a time when you would lie between the house of Hadhrat Aisha ﷺ and the Mimbar of Rasulullaah ﷺ. People would think that you had gone mad whereas it was only hunger that had caused you to be like this."

He used to wear an Amaamah (turban) on his head. Hadhrat Urwah ﷺ has narrated that Hadhrat Abu Hurairah ﷺ would wear a black turban on his head.[1]

iI

[1] 'Tabqaat Ibn Sa'ad' (2/52), 'Siyar A'alaamun Nubalaa' (2/ 436), 'Bukhaari' (6779), 'Tirmidhi' (2290)

Story twenty-nine: The first people to be sent to Jahannam

Hadhrat Abu Hurairah was overcome with fear for Allaah Ta'ala and was ever fearful of the Aakhirah. Shakyah Al-Asbahie narrates that he once came to Madinah and saw people crowded around a person. He asked who they had gathered to see and they replied, "The Sahabi of Rasulullaah , Hadhrat Abu Hurairah ." He then also sat down with respect. **Hadhrat Abu Hurairah was narrating the Ahaadeeth of Rasulullaah to the people and once he finished, everybody stood to leave.** Shakyah Al-Asbahiewent forward and asked, "O Sahabi of Rasulullaah ! Also relate to me some Hadeeth which you have heard from Rasulullaah , understood it and know."

Hadhrat Abu Hurairah replied, "I will relate to you such a Hadeeth.", and as he said this he let out a scream and fainted. When he regained consciousness after sometime, he continued saying, "I will narrate to you such a Hadeeth which Rasulullaah related to me when no other person was present. " As he said this he once again let out a scream and fainted. Shakyah sent with me, keeping his head on his thigh, for a long time. When he finally regained consciousness he said, "Rasulullaah said, "On the Day of Qiyaamah when Allaah Ta'ala will judge between man, He will call three people before him first; an Aalim of the Quraan, a Shaheed and a wealthy person. Allaah Ta'ala will ask the Aalim, "Did I not grant you

the ability to learn the Quraan?" He will reply, "Yes! O Allaah!" Allaah Ta'ala will ask, "Did you practice upon it?" The Aalim will reply, "I recited it night and day." Allaah Ta'ala will say, "You are a liar. You recited only so that people will call you a Qaarie; you attained this and earned the tile from people."

Allaah Ta'ala will then call the wealth person forward and say, "Did I not give you wealth and riches, making you independent from people?" The wealthy person will affirm this and Allaah Ta'ala will then ask him how he spent it. He will reply, "I used it to join family ties and I spent it in charity." Allaah Ta'ala will say to him, "You are a liar. You only spent your wealth so that people will praise your generosity and it happened as you had desired." Allaah Ta'ala will then call the Shaheed (martyr), who was killed in the path of Allaah, and will ask him why he was killed. He will reply, "O Allaah! You ordered us to strive in your path and so I did and was killed." Allaah Ta'ala will say, "You are a liar. You did not fight because of Me but you only fought so that you will be called brave by the people and you attained this."

Hadhrat Abu Hurairah says, "Rasulullaah narrated this to me and then hit my thigh and said, "O Abu Hurairah ! These will be the first three people to be thrown into Jahannam.[1]" *May Allaah Ta'ala save us all.*

lL

[1] 'Tirmidhi' page 61, 'Muslim' (3527), 'Nasaai' (3086), "Ahmed' (7928), 'Siyarus Sahabah' (3/52)

Story thirty:
Fear of reckoning

Once one of Hadhrat Abu Hurairah's ؓ Abyssinian slaves had caused him difficulty and in anger he stood and was about to strike her, when he was overcome by concern for the Aakhirah. He lowered his hand and said, "Had I not feared being taken into account for my actions in the Aakhirah then I would have struck you. Go and I set you free for the pleasure of Allaah."[1]

iI

[1] 'Al-Bidaayah wan Nihaayah' (8/112)

Story thirty-one: My father fears that I will be punished in Jahannam

On one occasion, Hadhrat Abu Hurairah's ؓ daughter came to him and said, "O father! All the girls make fun of me because you do not allow me to wear jewellery." Hadhrat Abu Hurairah ؓ replied, "O my daughter! Tell them that your father fears that you will be punished in the fire of Jahannam (because of it)."[1]

lL

[1] ibid

Story thirty-two: His love for the grandson of Rasulullaah

Hadhrat Abu Hurairah had immense love and admiration for Rasulullaah . After migrating from his hometown, he remained so much in the company of Rasulullaah until his demise that he could not bear even a moments separation from him. This is why he spent the most time in the company of Rasulullaah and regarded remaining in the service of Rasulullaah as his good fortune.

This is why Hadhrat Abu Hurairah also loved every person that Rasulullaah loved and held them dear to him. One day Rasulullaah placed his grandson, Hadhrat Hasan , on his lap and said, "O Allaah! I love him so You also love him and love those who love him as well."

One day Hadhrat Abu Hurairah met Hadhrat Hasan and asked him, "Will you please lift your garment from that area of your stomach which Rasulullaah kissed so that I may kiss it also." Hadhrat Hasan lifted his garment and Hadhrat Abu Hurairah kissed it."[1]

When Hadhrat Hasan passed away, Hadhrat Abu Hurairah said to everyone, "O people! Weep today as much as you can for verily the beloved of Rasulullaah has left this world."[2]

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[1] 'Musnad Ahmed' (13/195)
[2] 'Tahtheebut Tahtheeb' (2/301)

Story thirty-three: An amazing tale of love for Rasulullaah

One day Rasulullaah intended to discipline Hadhrat Abu Hurairah over some matter but then stopped. Hadhrat Abu Hurairah said, "If Rasulullaah were to have stuck me then it would have been better for me than obtaining a vast treasure as then I would know that I am a Mu'min (in the eyes of Rasulullaah) and the supplications he made for me would be definitely accepted."[1]

iI

[1] 'Al-Bidaayah wan Nihaayah' (8/105)

Story thirty-four: Why should I eat?

On one occasion cooked meat was placed before Hadhrat Abu Hurairah but he refused to eat it. When he was asked the reason for refusing to eat it, he replied, "Rasulullaah left this world and never even filled his belly with barley bread (so how can I fill my belly with meat?)."[1]

iI

[1] 'Bukhaari'

Story thirty-five: An important principle of life

The constant company of Rasulullaah had turned Hadhrat Abu Hurairah into an exemplary Muslim who would do everything in accordance with the Sunnat of Rasulullaah . His Ibaadat (acts of worship) were exactly like the Ibaadat of Rasulullaah , his social etiquettes, character and business dealings all in conformity with the guidance of Rasulullaah . He would encourage others to also do the same and whenever he would see any person acting against the Sunnat of Rasulullaah , he would rebuke them and narrate to them whatever he had heard from Rasulullaah in that regard.

On one occasion he entered a gathering and said to those present, "Whoever sitting here has broken ties with his relatives should go and join those ties." Nobody stood when he said this the first time and so he repeated it. Again nobody stood and he repeated it for the third time and a youngster stood and left the gathering. The youngster had forsaken ties with his paternal aunt for two years and so went to see her. His aunt asked him why he had come and he related what had transpired. His aunt instructed him to go and ask Hadhrat Abu Hurairah why he had said this. The youngster obeyed and when he asked Hadhrat Abu Hurairah this, he replied, "I have heard Rasulullaah saying that the actions of the children of Hadhrat Aadam are presented before Allaah Ta'ala every

Thursday night and the actions of that person who has severed family ties is not accepted."[1]

Story thirty-six: A sterling example of obedience to Rasulullaah

Hadhrat Abu Raafi narrated, "I performed Isha Salaah behind Hadhrat Abu Hurairah and he recited Surah Inshiqaaq and performed the Sajdah Tilaawah as well. After the Salaah, I asked him why he had made a Sajdah here and he replied, "I performed Salaah behind Rasulullaah and when he recited the verse,

وَ اِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ

"And do not prostrate when the Quraan is recited to them? *(One who recites or hears this verse being recited should perform Sajdah.)*"

he made Sajdah. Therefore I will continue performing Sajdah when I recite it." In another narration it is reported that he said, "If I had not seen Rasulullaah making Sajdah here then I would not have made Sajdah."[2]

iI

[1] 'Adabul Mufrad' page 30

[2]'Ahmed' (12/122, 'Bukhaari (1/146)

Story thirty-seven: Respecting one's father

On one occasion Hadhrat Abu Hurairah ؓ saw two people walking together and he asked one of them, "Who is with you?" The latter replied, "This is my father." Hadhrat Abu Hurairah ؓ then advised him to respect his father in the following manner, **"Do not address him by his name, do not walk ahead of him, and do not sit before he does."**[1]

lL

[1]'Adabul Mufrad' page 30

Story thirty-eight:
The Sahabah were truly the followers of Rasulullaah

It has been reported from Ubaidullaah bin Abu Raafi that **Marwaan bin Hakam appointed Hadhrat Abu Hurairah his deputy and left for Makkah.** During this time Hadhrat Abu Hurairah performed the Jumu'ah Salaah and recited Surah Jumu'ah in the first Raqaat and Surah Munafiqoon in the second Raqaat. Ubaidullaah said to him after the Salaah, "You recited the exact same Surahs in Jumu'ah Salaah that Hadhrat Ali used to recite in Kufah." Hadhrat Abu Hurairah replied, "I heard Rasulullaah reciting these Surahs in Jumu'ah Salaah."[1]

iI

[1] 'Tirmidhi' (1/94)

Story thirty-nine: People will come to seek knowledge from you

Hadhrat Hasan Basri ↦ narrates that once Hadhrat Abu Hurairah↔ was extremely ill and he went to visit him. When he reached his house, he saw that so many people had come to visit him that the entire house was full. Hadhrat Abu Hurairah ↔ expressing his apologies folded his legs and said, "One day we went to see Rasulullaah and Rasulullaah was lying down. When he saw us he folded his legs in the same manner that I have done and then said to us, "People will come to seek knowledge from you, treat them kindly, welcome them and teach them."[1]

lL

[1]'Ibn Maajah' page 22

Story forty: Three fasts every month

One day Hadhrat Uthmaan Nahdi ↦ asked Hadhrat Abu Hurairah ↔, "How do you keep Nafl fasts?" Hadhrat Abu Hurairah ↔ replied, "I keep three fasts in the beginning of each month just as Rasulullaah fasted on Wednesdays and Thursdays."[1]

iI

[1] 'Ahmed' (12/108), 'Al-Bidaayah wan Nihaayah' (8/112)

Story forty-one: The right of the neighbor

On one occasion Hadhrat Abu Hurairah ↔ narrated the following Hadeeth to those present before him that Rasulullaah said, "If your neighbor asks your permission to place the beam of his roof your wall then do not prevent him."

On hearing this those present began moaning and on seeing this, Hadhrat Abu Hurairah ↔ said, "What is the matter? I see that you people are finding it difficult to practice on this Hadeeth. I take an oath by Allaah! I will force each one of you to practice on this Hadeeth."

Ruling

Regarding this Hadeeth of the right of the neighbor the Fuqahaa are in disagreement; some say it is Waajib to permit him while others say it is Mustahab (preferable). In actual fact it is Imaam Ahmed ↦ who is the supporter of the first option of it being Waajib but according to Imaam Khathaabi ↦ the majority of Ulama regard it as Mustahab and part of showing kind treatment to ones neighbors and one cannot be forced to do so. Imaam Ahmed ↦ on the other hand says that the governor or Qaadhi should rule that it is Waajib and if he refuses to comply then the Qaadhi can force him to do so.[1]

lL

[1] 'Ahmed' (12/274), 'Ma'aalimus Sunan'

Story forty- two: The virtue of Wudhu

Hadhrat Nu'aim bin Abdullaah narrates that Hadhrat Abu Hurairah ﷺ was once making Wudhu on the roof of the Masjid and he saw that Hadhrat Abu Hurairah ﷺ was washing his arms up to his shoulders. Hadhrat Abu Hurairah ﷺ then turned to him and narrated that Rasulullaah said, "Those areas that my Ummat washes in Wudhu will be radiant on the Day of Qiyaamah so do not hesitate to increase your radiance."[1]

Ruling

The Hadeeth above concerns a matter of Fiqh, namely; in order to increase one's radiance is it permissible to wash past the designated areas for Wudhu? Mufti Taqi Uthmaani (D.B) explains this matter;

"The attitude of Shari'ah is that it is generally disliked to exceed the stipulated limits of Shari'ah. In Wudhu washing thrice has been praised and preferred but washing more than this has been described as a sin and transgression. In fasting; to delay breaking one's breaking one's fast after sunset is Makruh as now one will exceed the stipulated limits of Shari'ah. Sehri (predawn meals) has a stipulated time as well and do so earlier has been disliked as then one has increased the stipulated time to fast. In accordance with this attitude we learn that it is disliked to exceed the limits stipulated in

[1] 'Ahmed' (2/234), 'Bukhaari'

Wudhu as well. Hadhrat Abu Hurairah did this out of caution based upon his own discretion and might have been permissible for him but if another were to do the same then it will be regarded as impermissible; thus to say it is Mustahab is inappropriate."

lL

Story forty-three: I am expressing my gratitude to Allaah

Once Madhaarib bin Juz ↦ came out of his house and heard someone reciting the **Takbeer loudly**. When he went closer, he saw that it was actually Hadhrat Abu Hurairah ↔ who was reciting the Takbeer loudly. He asked Hadhrat Abu Hurairah ↔, "Why are you calling out the Takbeer at this hour?" Hadhrat Abu Hurairah ↔ replied, "I am **expressing my gratitude** to Allaah Ta'ala that there was **once a time when I would work for Basra binte Ghazwaan for a mere piece of bread and today Allaah Ta'ala has made it such that she has come into my wedlock."**[1]

iI

[1] 'Al-Isaabah' (7/206)

Story forty-four: Counting one's blessings

On one occasion freshly baked bread was placed before Hadhrat Abu Hurairah to eat and on seeing it he began weeping. He then said, "O Allaah! Today we are eating fresh bread and Rasulullaah probably never ate fresh bread in his entire life."[1]

lL

[1] 'Ibn Maajah'

Story forty-five: The forthright nature of Hadhrat Abu Hurairah

Hadhrat Abu Hurairah feared no person, even if it be one in authority, when it came to expressing the truth. When Marwaan bin Hakam was governor of Madinah, people began selling items (such as dates, wheat, barley, etc) by estimation. When Hadhrat Abu Hurairah learnt of this, he went to Marwaan bin Hakam and said to him, "You have made Riba (interest) Halaal." Marwaan replied, "Allaah forbid! How have I done such a thing." Hadhrat Abu Hurairah informed him, "You have permitted the practice of selling items with estimation whereas Rasulullaah has forbidden items of measurement from being sold until they have been properly weighed." This frank reply and firmness for the truth of Hadhrat Abu Hurairah prompted Marwaan to prohibit items from being sold by estimation."[1]

iI

[1] 'Muslim'

Story forty-six: Who is the greatest oppressor?

Once Hadhrat Abu Hurairah went to see Marwaan bin Hakam and when reaching his home saw a portrait hanging on the wall (it is mentioned in some narrations that it was a portrait of himself). Hadhrat Abu Hurairah said, "I heard Rasulullaah say that who is a greater oppressor than that person who attempts to create things in the manner that Allaah Ta'ala has created. If he claims that he has this ability then let him prove his claim by creating a grain of wheat or barley."[1]

lL

[1] 'Musnad Ahmed'

Story forty-seven: The generosity of Hadhrat Abu Hurairah

Generosity and hospitality were outstanding traits of Hadhrat Abu Hurairah. He gifted his home in Madinah to his slaves without taking any recompense. He spent his wealth with no limitations in the path of Allaah. He drew pleasure from Sadaqah and charity. On one occasion Marwaan bin Hakam sent one hundred Dinaars to him as a gift and he spent it all in the path of Allaah. The next day Marwaan called him and said, "The Dinaars I sent to you yesterday, I sent by mistake; it was actually meant for someone else. Can you please return the sum to me." Hadhrat Abu Hurairah replied, "The Dinaars that you sent, I have already distributed amongst the needy but cut the amount from my monthly allowance." In actual fact Marwaan bin Hakam was testing Hadhrat Abu Hurairah.[1]

iI

[1] 'Tabqaat Ibn Sa'ad' (2/63), 'Al-Bidaayah wan Nihaayah' (8/940)

Story forty-eight: The hospitality of Hadhrat Abu Hurairah

Hadhrat Abu Hurairah ↔ found joy in feeding others. Hadhrat Abdullaah bin Rabaah ↦ relates that a delegation once went to Hadhrat Muawiyah ↔ in Damascus and both he and Hadhrat Abu Hurairah ↔went with them. It was the month of Ramadaan and they would take turns inviting each other for meals but Hadhrat Abu Hurairah would request to take the turns of others and fed on more occasions than any of us."[1]

lL

[1] 'Musnad Ahmed' (2/538)

Story forty-nine: The informal nature of Hadhrat Abu Hurairah

The knowledge, stature, steadfastness and candid manner of Hadhrat Abu Hurairah is at its place but at the same time he was a very pleasant and light-hearted person. When appointed as acting governor in Madinah, he would personally collect firewood to take home. One day he was returning home in this manner when he passed through the market place and met Tha'alabah bin Abi Maalik Al-Qurthi and said to him, "O Abu Maalik! Make way for your Ameer." Tha'alabah replied, "May Allaah have mercy on you! The road is very wide for you to pass through." Laughing Hadhrat Abu Hurairah replied, "My brother! Do you not see your Ameer is carrying a huge bundle of firewood that is why clear the path."[1]

iI

[1] 'Al-Bidaayah wan Nihaayah' (8/113)

Story fifty:
As story of hospitality

Hadhrat Abu Raafi ↦ relates that when Hadhrat Abu Hurairah ↔ was serving as governor of Madinah then he would invite him for meals at night and during this time **he would engage him in light-hearted conversion.** Once when he invited him for meals, Hadhrat Abu Hurairah ↔ laughed and said, "Leave one a piece of meat for your Ameer as well." Whereas there was only bread with olive oil and not even a sign of meat."[1]

lL

[1] 'Tabqaat Ibn Sa'ad' (2/60)

Story fifty-one: Love for Rasulullaah emanates from his speech

The love Hadhrat Abu Hurairah ↔ had for Rasulullaah had no limits and the manner in which he would take the name of Rasulullaah when narrating a Hadeeth would reflect the deep affection that he had for the Rasul of Allaah . Sometimes he would begin a narration with these words,

"My most beloved and best friend Abul Qaasim said, "

Sometimes he would say,

"My beloved Muhammad said,"

Sometimes he would begin it with,

"As-Saadiq (the truthful), Al-Masdooq (one whose truthfulness has been testified to) has said,"

Sometimes he would just say, "Rasulullaah said", but then he would begin trembling and weeping so much that he was able to proceed further.

Sometimes he would take the name of Rasulullaah ↔ and fall unconscious and then with great difficulty narrate the Hadeeth.[1]

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[1] 'Musnad Ahmed', Al-Bidaayah wan Nihaayah' (8/107), 'Siyar A'alaamun Nubalaa' (2/448)

Story fifty-two: Respect for Rasulullaah

Once Hadhrat Abu Hurairah was walking through the streets of Madinah on his way to perform an obligatory Ghusal (bath) when Rasulullaah passed him. Rasulullaah grabbed his hand and instructed him to walk with him. They proceeded together until they reached a certain area where Rasulullaah began addressing a few Sahabah. Hadhrat Abu Hurairah then quietly slipped away performed Ghusal and the returned to the gathering. When he returned Rasulullaah asked him where he had went and Hadhrat Abu Hurairah replied, "Ghusal was incumbent upon me and I thought to myself that sitting in your company in this condition is inappropriate. So I left to take a bath and then returned."[1]

iI

[1] 'Saheeh Bukhaari' (1/42)

Story fifty-three: Expansion of Masjidun-Nabawi

In the year 7 A.H expansion of Masjidun-Nabawi took place and Rasulullaah along with his Sahabah collected stone for the expansion. Hadhrat Abu Hurairah saw that Rasulullaah was carrying so many slabs that it reached up to his chest and was a strain on Rasulullaah . When Hadhrat Abu Hurairah saw this he could not contain himself and rushed to take this weight of Rasulullaah . He said, "O Rasulullaah ! Give me these slabs and I will take it the rest of the way." Rasulullaah was after all the "Mercy to the worlds" and replied, "There many other slabs to be carried, go and fetch another and leave this one." In another narration it is mentioned that Rasulullaah said, "Go and take another, you are not more in need of virtue than me."[1]

lL

[1] 'Majmauz Zawaaid' (2/9)

Story fifty-four: Status in the field of knowledge

It is sufficient to ascertain his status in knowledge by the fact that Rasulullaah called him a vessel of knowledge. Knowledge includes all aspects of knowledge, whether it be relating to the Quraan, Hadeeth, Fiqh, etc. It is an undisputed fact that he is included amongst the Muhadditheen of the Sahabah but this does not mean that he lack proficiency in other aspects of knowledge. In fact the reality is that he was just as proficient in the other aspects of knowledge as he was in the field of Hadeeth but he directed all his efforts to the propagation of Hadeeth over all others.

The mother tongue of Hadhrat Abu Hurairah ↔ was Arabic and in addition he also was well-versed in the Faarsi language. Abu Maymoon ↦ narrates, "I was sitting with Hadhrat Abu Hurairah ↔when a Persian woman came to him accompanied by her little son and said to him, in Faarsi, that her husband had divorced her and now wished to take custody of her son. **Hadhrat Abu Hurairah ↔ replied to her in Faarsi that she and her husband should draw lots.** At the same time, her husband also arrived and said, "Who can claim right over my son?" Hadhrat Abu Hurairah ↔ replied, Once I was sitting with Rasulullaah when a woman came to Rasulullaah and said, "O Rasulullaah ! My husband wished to take my son away from me whereas he brings water for me from a certain well and assists me in many other chores." Rasulullaah

instructed them to draw lots. Just then the father arrived and asked, "Who can claim right over my son?" Rasulullaah addressed the child and said, "This is your father and this your mother, take the hand of the one who you wish to go with." The child held the hand of his mother and she took him home with her." Hadhrat Abu Hurairah ↔ carried out this entire dialogue in Faarsi.[1]

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[1] 'Abu Dawood' (1/530)

Story fifty-five: I ask for that knowledge which Allaah Ta'ala has granted you

Hadhrat Abu Hurairah such eagerness to listen to the words of Rasulullaah that words will fall short of describing his eagerness. From the time he arrived in Madinah he tried at all time to be in the company of Rasulullaah whether it be at home or on a journey, in public or in private. In this way he could have the good fortune of reaming in the company of Rasulullaah and at the same time benefit from the guidance emanating from his lips which he could then preserve in his memory forever. In relation to this the world and its riches had no value in his eyes.

On one occasion Rasulullaah was distributing the spoils of war and everybody came and asked for their share but Hadhrat Abu Hurairah remained silent. Rasulullaah asked him, "O Au Hurairah ! The spoils of war are being distributed but you do not ask for your share?" Hadhrat Abu Hurairah replied, "O Rasulullaah ! I ask for that knowledge that Allaah Ta'ala has granted you."[1]

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[1] 'Siyar A'alaamun Nubalaa' (2/594)

Story fifty-six:
Five wise principles to live by

On one occasion Rasulullaah addressed the Sahabah and asked, "Who will learn these five principles from me and then practice upon them and teach it to others as well." Hadhrat Abu Hurairah lifted his hand and said, "I will O Rasulullaah!" Rasulullaah held the hand of Hadhrat Abu Hurairah and then taught him these five principles;

1. Stay away from those things that Allaah Ta'ala has made Haraam and never go near them. If you do this then you will be the greatest Aabid.
2. Be content with that which Allaah Ta'ala has written in your fate. If you do this then you will become extremely wealthy and independent.
3. Be kind to your neighbours. If you do this then you will be a true Mu'min.
4. Love and desire for others exactly what you love and desire for yourself. If you do this then you will become a perfect Mu'min and sincere Muslim.
5. Do not laugh excessively as laughing excessively kills the heart.[1]

[1] 'Ahmed', 'Tirmidhi'

Story fifty-seven: Only you would have asked me this

Rasulullaah was well-aware of Hadhrat Abu Hurairah's eagerness and zeal for knowledge such that on one occasion when Hadhrat Abu Hurairah asked Rasulullaah , "Who will be those people who will have the good fortune of attaining your Shafaa'ah (intercession) on the Day of Qiyaamah?", Rasulullaah replied, "O Abu Hurairah ! Ever since I have seen your desire for knowledge, I was certain that no other person except you will ask me regarding this."[1]

iI

[1] 'Bukhaari' (1/20)

Story fifty-eight: Three advices of Rasulullaah

The mercy of the "Mercy of the worlds" rained down upon Hadhrat Abu Hurairah . Sometimes Rasulullaah would give specific advices to him and then instruct him to inform others of it. Once Rasulullaah was ill and Hadhrat Abu Hurairah came to visit him. After he was granted permission to enter, he greeted Rasulullaah and remained standing. At that time Rasulullaah was leaning against the chest of Hadhrat Ali and Hadhrat Ali's hand was on the blessed chest of Rasulullaah . Rasulullaah had his legs stretched out. Rasulullaah instructed Hadhrat Abu Hurairah to come closer and he did. Rasulullaah again instructed him to come closer and he did. The third time Rasulullaah asked him to come closer, Hadhrat Abu Hurairah says that he came so close to Rasulullaah that his toes touched the blessed feet of Rasulullaah . Rasulullaah then instructed Hadhrat Abu Hurairah to sit and give the corner of his shawl to him. Hadhrat Abu Hurairah handed it to Rasulullaah , who held it in his hand. Rasulullaah then said, "O Abu Hurairah ! I am going give you a few advices, never abandon them." Hadhrat Abu Hurairah said, "Please do inform me, O Rasulullaah !" Rasulullaah then said,

1- Perform Ghusal on the Day of Jumu'ah and go early for the Jumu'ah Salaah and do not speak of futile things in the Masjid.

2- Keep three fasts every month, this will suffice as having fasted (Nafl fasts) your entire life.

3- Do not discard the Sunnat of Fajr, even if you spent the entire night in Ibaadat.

Rasulullaah repeated this three times and then instructed Hadhrat Abu Hurairah to take back his shawl. Hadhrat Abu Hurairah held his shawl to his chest and then asked, "O Rasulullaah r! Should I keep these three advices a secret or inform others of it as well." Rasulullaah replied, "Inform others as well."[1]

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[1]'Al-Isaabah" (4/208)

Story fifty-nine: The means of attaining the intercession of Rasulullaah

Hadhrat Abu Hurairah narrates that he asked Rasulullaah , "O Rasulullaah ! When you asked Allaah Ta'ala about Shafaa'ah what was the reply of Allaah?" Rasulullaah replied, "I take an oath by Allaah! I knew that you would be the first person from my Ummat who would ask me about this,**as I am aware of your zeal for knowledge.** I take an oath by Allaah! It is more beloved to me that my Ummat will enter Jannat through my intercession then them entering through any other means. My Shafaa'ah (intercession) will be for that person who recites; "There is no Ilaah but Allaah" and his heart testifies to the sincerity of his tongue and the tongue proclaims what is in his heart."

In another narration it is mentioned that Rasulullaah said, "The good fortune of my intercession will be for that person who recited with sincerity, "There is no Ilaah but Allaah."[1]

iI

[1]'Ahmed' (15/208) 'Fathul Baarie' (1/203)

Story sixty: The incident of the shoes

On one occasion Rasulullaah was sitting with his Sahabah, amongst whom was Hadhrat Abu Bakr and Hadhrat Umar. After sometime Rasulullaah left and did not return. This worried the Sahabah and they became afraid that perhaps something had befallen Rasulullaah (i.e. He had been attacked by an enemy). Fearing that this might be the case all of them split up to search for Rasulullaah. Hadhrat Abu Hurairah proceeded towards the garden of the Banu Najjaar, a clan of the Ansaar. When he reached there he saw that the garden had four walls around it and he searched for an entrance but could not find one. Finally he saw a small stream flowing into the garden through a small opening. Hadhrat Abu Hurairah went into the stream and squeezed through the opening. He then presented himself before Rasulullaah who was surprised to see him and asked in astonishment, "Abu Hurairah?" Hadhrat Abu Hurairah replied, "Yes! O Rasulullaah! It is me." Rasulullaah asked, "How did you arrive?" Hadhrat Abu Hurairah replied, "O Rasulullaah! You were sitting with us then left us.

When you did not return after sometime we became afraid that something had happened to you and we all set out to look for you. I was the first to leave and came towards this garden but when I found no entrance, I squeezed through that opening like a fox. The others are coming behind me." Rasulullaah handed

his shoes to Hadhrat Abu Hurairah and instructed him, "O Abu Hurairah! Take these shoes of mine and whoever you meet outside this garden that testifies with sincerity "There is no Allaah but Allaah"; give him the glad tidings of Jannat."

Hadhrat Abu Hurairah took the shoes of Rasulullaah and set out to give everyone the glad tidings of Rasulullaah . The first person he met was Hadhrat Umar, who asked him, "How is it that you have this pair of shoes in your hand?" Hadhrat Abu Hurairah replied, "These are the shoes of Rasulullaah , which he handed to me and instructed me to give the glad tidings of Jannat to every person who recites "There is no Ilaah but Allaah" with sincerity. As soon as Hadhrat Umar heard this he struck Hadhrat Abu Hurairah in his chest and Hadhrat Abu Hurairah fell to the ground. Hadhrat Umar yelled at him to return. Hadhrat Abu Hurairah returned weeping to Rasulullaah with Hadhrat Umar following closely at his heels. Seeing the condition of Hadhrat Abu Hurairah, Rasulullaah enquired what had happened. Hadhrat Abu Hurairah complained, "O Rasulullaah ! I met Umar on the road and gave him the message that you had instructed me to give and he struck me in the chest and I fell to the ground." Rasulullaah turned to Hadhrat Umar and asked him, "O Umar! Why did you do that?" Hadhrat Umar replied, "O Rasulullaah ! May my parents be sacrificed for you! Did you give Abu Hurairah your shoes and instruct him to give everyone who recites, "There is no Ilaah but Allaah" with sincerity the glad tidings of Jannat-Paradise?"

Rasulullaah informed Hadhrat Umar that it was indeed him who had given Hadhrat Abu Hurairah this instruction.
Hadhrat Umar said, "O Rasulullaah ! Do not do this as I fear that they will rely on this glad tiding only (and stop striving

towards performing virtuous deeds)." Let them continue with these A'amaal." Rasulullaah replied, "Okay, let them continue practicing."[1]

Hadhrat Umar stopping Hadhrat Abu Hurairah is not a matter because of which he should be criticized as there was no other way of stopping Hadhrat Abu Hurairah who was ecstatic on hearing this good news. This matter should be looked at as a senior scolding his junior as Hadhrat Abu Hurairah despite his lofty status is but a student before the personality of Hadhrat Umar . In addition Rasulullaah accepted the opinion of Hadhrat Umar .

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[1] 'Muslim'

Story sixty-one: Calling towards good and preventing evil

At time Hadhrat Abu Hurairah ↔ would propagate Hadeeth so as to reprimand a person when witnessing him acting against the Sunnat of Rasulullaah and guide him towards the correct form of practice.

Imaam Ibn Maajah ↦ reports from Abul Sha'sha that once he was sitting in the company of Hadhrat Abu Hurairah ↔ in the Masjid when the Muadhin called out the Adhaan. Just then a person sitting amongst us stood and left the Masjid. Hadhrat Abu Hurairah ↔ said on seeing him leave, "This person has disobeyed Rasulullaah (as Rasulullaah has prohibited a person from leaving the Masjid without performing after the Adhaan has been given)."[1]

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[1] 'Ibn Maajah' (1/242), 'Muslim', 'Abu Dawood', 'Tirmidhi', 'Nasaai'

Story sixty-two: Advise regarding beautification And, adornment

Hadhrat Abu Hurairah ↔ was once walking in the street when a woman passed him, who had applied perfume. He asked her, "Are you going to the Masjid?" She replied that she was and he again asked, "Did you apply perfume specifically for going to the Masjid?" she replied the she had and he said, **"I have heard Rasulullaah saying that the women who applies perfume specifically for going to the Masjid; her Salaah will not be accepted until she does not take a bath (and remove the traces of the fragrance from her body)."**[1]

Story sixty-three: The inheritance of Rasulullaah is being distributed

Once Hadhrat Abu Hurairah ↔ was passing through the marketplace while everybody was engaging in their worldly activities. Seeing them so engrossed in their worldly pursuits, he called out to them, "O people of Madinah! You are busy here while the inheritance of Rasulullaah is being distributed." The people asked, "Where is the inheritance of Rasulullaah being distributed?" He replied, "In the Masjid of Rasulullaah ." People all began scrambling towards the

[1] 'Abu Dawood'

Masjid while Hadhrat Abu Hurairah remained standing in the marketplace. After sometime they all returned and went to Hadhrat Abu Hurairah . He asked them what was wrong and they replied, "We did not see anything being distributed in the Masjid?" Hadhrat Abu Hurairah asked them, "Was there no one in the Masjid?" They replied, "There were many people in the Masjid; some performing Salaah, some reciting the Quraan, others engaged in Dhikr, while others were explaining the laws of Shari'ah."

Hadhrat Abu Hurairah replied, "I am saddened at your understanding; this is the inheritance of Rasulullaah what more do you desire."[1]

iI

[1] 'Siyar A'alaamun Nubalaa' (2/437), 'Majmauz Zawaaid' (1/123)

Story sixty-four: The greatest narrator of Hadeeth

At times those who had a deep desire to learn the Ahaadeeth would set a time and specify a place where they could meet Hadhrat Abu Hurairah ↔ and hear Hadeeth from him.

Hadhrat Makhool Damashqi ↦ narrates that once people had decided with Hadhrat Abu Hurairah ↔ to meet in the structure erected by Hadhrat Muawiyah ↔. Hadhrat Abu Hurairah ↔ met them there at the designated time and quenched their thirst for the knowledge of Hadeeth from Rasulullaah .[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/106)

Story sixty-five: The reason for narrating so many Ahaadeeth

On one occasion Marwaan bin Hakam became angry at Hadhrat Abu Hurairah and said in anger to him, "People say that Abu Hurairah narrates so many Ahaadeeth but he did not remain long in the company of Rasulullaah . You only came to Madinah a few years before the demise of Rasulullaah ." Hadhrat Abu Hurairah replied, **"This is true that I came into the company of Rasulullaah after the battle of Khaibar and at that time my age was thirty.** From that moment onwards I became the shadow of Rasulullaah and remained with him at all times until he left this world. I used to go to the home of Rasulullaah and remain in his service. I performed Salaah behind him and rode along with Rasulullaah when he went for Hajj. I participated alongside Rasulullaah in the battles that came after. **I take an oath by Allaah! I am more acquainted with Hadeeth then others.**"[1]

In another narration it is reported that Hadhrat Abu Hurairah explained the reason for narrating some many narrations as follows,

"You say that Abu Hurairah narrates many Ahaadeeth whereas the Muhaajireen do not. Allaah is my witness to the reality that the Muhaajireen would tend to their land but I was

[1] 'Al-Bidaayah wan Nihaayah' (8/108), 'Al-Isaabah' (7/205)

a poor person who possessed nothing but a few morsels to fill my belly. Therefore I had the opportunity to remainthe most in the company of Rasulullaah . When they were absent, I was present to tend to Rasulullaah . When they would forget something, I would remember it. **Once Rasulullaah said, "Who will spread his shawl on the ground and then wrap in around him; who will not forget anything I say thereafter?" I spread my shawl on the ground, and Rasulullaah continued his sermon and once he finished; I wrapped the shawl around me. I take an oath by Allaah! Whatever I heard from Rasulullaah thereafter I never forgot."**[1]

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[1] 'Fathul Baarie' (1/224), 'Musnad Ahmed' (12/270)

Story sixty-six: The intelligence of Abu Hurairah

Hadhrat Abu Hurairah was blessed with excellent memory as well as exceptional intelligence. When he first came into the company of Rasulullaah he would forget certain Ahaadeeth of Rasulullaah and this was unbearable for him. So he went to Rasulullaah and said, "O Rasulullaah ! I hear many narrations from you but on account of my memory, I forget them." Rasulullaah instructed him to spread his sheet on the ground and then Rasulullaah made as if he was throwing something into it. He then said, "Wrap this shawl around you and hold it tight to your chest." Hadhrat Abu Hurairah did as Rasulullaah instructed him and he says, "From that moment on, I never forgot any Hadeeth of Rasulullaah ."[1]

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[1] 'Bukhaari' (1/22)

Hadhrat Hafiz Ibn Katheer ↦ has reported in 'Al-Bidaayah wan Nihaayah' that once Rasulullaah said, "Who will spread his shawl on the ground and then wrap in around him; who will not forget anything I say thereafter?" Hadhrat Abu Hurairah ↔ spread his shawl on the ground and Rasulullaah continued his sermon and once he finished, he wrapped the shawl around him. He says, "I take an oath by Allaah! Whatever I heard from Rasulullaah thereafter I never forgot."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/105), 'Ahmed', 'Bukhaari' (4179), 'Muslim', 'Tirmidhi' (3770), 'Ibn Maajah'

Story sixty-eight: The youngster from Dous has surpassed you

Hadhrat Abu Hurairah had an ardent desire to acquire the most knowledge from Rasulullaah and one occasion this desire was fulfilled in a most astounding manner. Once a person came to Hadhrat Zaid bin Thaabit and asked him for a ruling. He replied, "Go and ask Abu Hurairah ." He then related the following incident, "Abu Hurairah and a certain person were sitting along with us in the Masjid engaged in supplication and Dhikr. Rasulullaah then entered and sat with us, we all went silent. Rasulullaah then said, "Continue as you were." Hadhrat Abu Hurairah and the other person began supplicating loudly and Rasulullaah was saying "Aameen" as they supplicated. **Hadhrat Abu Hurairah supplicated, "O Allaah! Whatever my friend has supplicated for, grant me as well and I also ask from you such knowledge that is never forgotten." Rasulullaah said "Aameen"for this supplication as well and then we turned to Rasulullaah and asked, "O Rasulullaah ! We also ask for such knowledge that is never forgotten." However Rasulullaah replied, "The youngster from Dous has surpassed you."**[1]

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[1] 'Tahtheebut Tahtheeb' (12/266), 'Al-Isaabah' (4/208), 'Al-Bidaayah wan Nihaayah' (8/111), 'Fathul Baarie' (1/226), 'Siyarus Sahabah' (3/56)

Story sixty-nine: Excellent memory

Once Hadhrat Abu Hurairah met another Sahabi and asked him, "What Surah did Rasulullaah recite after Isha last night?" The Sahabi replied, "I do not know." Hadhrat Abu Hurairah asked him, "Were you not present for Isha?" the Sahabi replied that he was. Hadhrat Abu Hurairah then himself said, "Rasulullaah recited this Surah last night (and recited the Surah)."[1]

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[1] 'Ibn Asaakir' (47/489)

Story seventy: Memory of Hadeeth tested

Memorisation of Hadeeth was the soul food of Hadhrat Abu Hurairah ﷺ and as a result of his excellent memory and constant revising of these Ahaadeeth; he became the greatest memoriser of Hadeeth from the Sahabah.

During the Khilaafat of Hadhrat Muawiyah ﷺ; the governor of Madinah; Marwaan bin Hakam, decided to test the memory of Hadhrat Abu Hurairah ﷺ. In order to do this he devised a plan whereby he instructed his scribe, Abul Za'eezah, to conceal himself behind a curtain to write down all the Hadeeth that Hadhrat Abu Hurairah will narrate. He then called Hadhrat Abu Hurairah ﷺ and began asking about various Ahaadeeth. Hadhrat Abu Hurairah ﷺ narrated the Ahaadeeth and Abul Za'eezah wrote them down. Abul Za'eezah narrates, "A year later Marwaan bin Hakam called Hadhrat Abu Hurairah ﷺ again and asked him the same Ahaadeeth that he had asked him the previous year, and I had written down. Hadhrat Abu Hurairah ﷺ began narrating the Ahaadeeth and I looked at what I had written. Hadhrat Abu Hurairah ﷺ narrated them exactly the same as he had the previous with no omissions and additions such that even the order he narrated them was the same."

In one narration it is mentioned, "He did not omit anything nor make any additions nor did he change the order of his words." In another narration it is mentioned, "He did not change even one letter."[1]

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[1] 'Siyar A'alaamun Nubalaa' (2/431,598), 'Al-Isaabah' (4/208), 'Al-Bidaayah wan Nihaayah' (8/106)

Story seventy-one: Abstaining from giving his own opinion

Hadhrat Abu Hurairah ؓ never gave his personal opinion or issued any ruling upon his own discretion. **If a proof or testimony was mentioned contradicting his ruling the he would gladly accept it and change his verdict accordingly.**

On one occasion he stated that if any person wakes in the morning during the month of Ramadaan such that it is compulsory for him to take a bath (i.e. he is in a state of Janaabat) then he should not fast that day. People went to Ummul Mu'mineen Hadhrat Aisha ؓ and Ummul Mu'mineen Hadhrat Umie Salamah ؓ and asked them about this. They replied, "This opposes the practice of Rasulullaah ﷺ." **When they informed Hadhrat Abu Hurairah ؓ about the words of the Ummuhaatul Mu'mineen, he retracted his previous view.**[1]

In one narration it is reported that when he was informed of the opinions of Ummul Mu'mineen Hadhrat Aisha ؓ and Ummul Mu'mineen Hadhrat Umie Salamah ؓ, he said, "They know better than me. I did not hear this Hadeeth directly from Rasulullaah ؓ but Fadhl bin Abbaas ؓ narrated it to me." Thus he based his ruling upon the Hadeeth reported to him by

[1] 'Muslim', 'Muwatta Imaam Maalik'

Hadhrat Fadhl bin Abbaas ؓ and then retracted his ruling because of the Hadeeth of Hadhrat Aisha ؓ as it was more reliable in this matter than the narration of Hadhrat Fadhl bin Abbaas ؓ.

Some Ulama have explained regarding the narration of Hadhrat Fadhl bin Abbaas ؓ that this was the ruling in the early days of Islaam that was later abrogated.[1]

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[1] 'Seerat Abu Hurairah' page 228

Story seventy-two: Hadhrat Abu Hurairah in the eyes of Hadhrat Talha bin Ubaidullaah

A person a came to Hadhrat Talha bin Ubaidullaah , who is one of the ten Sahabah given the glad tidings of Jannat, and asked him, "O Abu Muhammad ! Does this Yemeni (Hadhrat Abu Hurairah) have more knowledge of the Hadeeth of Rasulullaah than you? We hear such narrations from him that we do not hear from you and the other Sahabah of Rasulullaah . Perhaps this person might be ascribing things to Rasulullaah ?"

Hadhrat Talha answered, "Undoubtedly he has heard such narrations from Rasulullaah which we did not hear. **He was a poor man, the guest of Rasulullaah and always present in the company of Rasulullaah .** We on the other hand were people with wives and children, needing to earn a livelihood and thus only able to remain in the company of Rasulullaah in the mornings and evenings. I have no doubt whatsoever that he must have heard such things from Rasulullaah which we did not hear."[1]

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[1] 'Tirmidhi' (2/247), 'Siyarus Sahabah' (3/55)

Story seventy-three: Hadhrat Abu Hurairah in the eyes of Hadhrat Abu Ayyoob Ansaari

A similar narration has been reported from Saleem bin Aswad ↦, "I came to Madinah and met Hadhrat Abu Ayyoob Ansaari ↔, who was narrating Hadeeth on the authority of Hadhrat Abu Hurairah ↔. After the gathering ended, I went to him and said, "O Abu Ayyoob ↔! You narrate on the authority of Abu Hurairah ↔ whereas you have a position closer to Rasulullaah than him (so why do you not narrate it directly from Rasulullaah ?)." Hadhrat Abu Ayyoob ↔ replied, "Undoubtedly Hadhrat Abu Hurairah ↔ heard such things from Rasulullaah which we did not hear. **I like very much dearly to narrate those Ahaadeeth that I did not hear on the authority of Abu Hurairah ↔."**[1]

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[1] 'Seerat Abu Hurairah' (page 337)

Story seventy-four: Hadhrat Umar accepts the testimony of Hadhrat Abu Hurairah

Hadhrat Hassaan bin Thaabit was reciting poetry in Masjidun Nabawi when Hadhrat Umar happened to pass by and forbade Hadhrat Hassaan bin Thaabit from reciting poetry in the Masjid. Hadhrat Hassaan bin Thaabit said, "I used to recite poetry in the Masjid and a much greater person than you (Rasulullaah) would be present (and he would not prohibit me from doing so)." Hadhrat Hassaan bin Thaabit then addressed Hadhrat Abu Hurairah, who was also present at that time, "O Abu Hurairah! I ask you in the name of Allaah were you not present when Rasulullaah said to me, "O Hassaan! Reply the Mushrikeen on my behalf. O Allaah! Assist him with your angel Jibraeel." Hadhrat Abu Hurairah replied, "Yes! I heard Rasulullaah say this." On hearing the corroboration of Hadhrat Abu Hurairah, Hadhrat Umar remained silent."[1]

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[1] 'Muslim' (2/300)

Story seventy-five: Prohibition of tattoos

Once a woman who had tattooed herself was brought before Hadhrat Umar and he asked the Sahabah present if any of them had heard anything about tattoos from Rasulullaah ." Hadhrat Abu Hurairah stood and said, "O Ameerul Mu'mineen! I have heard Rasulullaah say something in this regard." Hadhrat Umar asked, "What have you heard?" **Hadhrat Abu Hurairah replied that he had heard Rasulullaah say, "O women! Do not tattoo yourself nor ask anyone to tattoo you."** Hadhrat Umar accepted the testimony of Hadhrat Abu Hurairah in the presence of many other Sahabah."[1]

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[1] 'Bukhaari' (2/880)

Story seventy-six:
A proof of the mercy of Allaah

Ameerul Mu'mineen Hadhrat Umar left for Makkah with the intention to perform Hajj and Hadhrat Abu Hurairah accompanied him. While travelling a strong gust of wind began blowing and Hadhrat Umar asked the Sahabah if they had heard anything from Rasulullaah about this but none of those present replied. Hadhrat Abu Hurairah who fallen behind the caravan learnt about the question of Hadhrat Umar and came speeding towards him. When he came alongside Hadhrat Umar he said, "I just learnt of your question and I heard Rasulullaah say that it is a proof of the mercy of Allaah."[1]

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[1] 'Ahmed' (14/52)

Story seventy-seven: Now narrate as many Hadeeth as you desire

Hadhrat Abu Hurairah ↔ narrates that Hadhrat Umar ↔ learnt about his abundant narrations of Hadeeth and summoned him. Hadhrat Umar ↔ asked him, "When we went with Rasulullaah to the house of so and so were you with us?" Hadhrat Abu Hurairah ↔ replied, "Yes! I was indeed present and I even know why you are asking me this." Hadhrat Umar ↔ said, "Okay, tell me why I asked you this." Hadhrat Abu Hurairah replied, "On that day Rasulullaah said on that day, "Whoever intentionally ascribes falsehood to me has prepared his abode in Jahannam." Hadhrat Umar ↔said, "If you know this then go and narrate Hadeeth." **In another narration it is reported that Hadhrat Umar ↔ said, "Now narrate as many Hadeeth as you desire."**[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/107), 'Siyar A'alaamun Nubalaa' (2/434), 'Ibn Asaakir' (47/487)

Story seventy-eight: True repentance is accompanied with acceptance

A woman once came to Hadhrat Abu Hurairah ↔ and asked, "Will my repentance be accepted; I committed Zinaa (fornication) from which a child was born to me, who I then killed." Hadhrat Abu Hurairah ↔ replied, "No! Neither will you ever find solace nor will you ever gain back your honour." The woman was dejected and left weeping.

Later the following morning when Hadhrat Abu Hurairah ↔ performed Fajr Salaah with Rasulullaah , he related the entire incident to Rasulullaah . Rasulullaah said to him, "You gave her a terrible reply, have you not read the following verses,

وَ الَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللهِ اِلٰـهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِىْ حَرَّمَ اللهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا

"*(They are)* Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and (they are those) who do not fornicate *(they neither engage in fornication nor adultery)*. Whoever commits these *(sins of Shirk, murder, fornication or adultery)* shall meet with a grave punishment."

يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ يَخْلُدْ فِيْهٖ مُهَانًا ۖ

"*(In fact,)* Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it *(the punishment)* forever."

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَ كَانَ اللهُ غَفُوْرًا رَّحِيْمًا

"(This punishment is for all people) Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Forgiving, Most Merciful *(for he is All Powerful)*." (Surah Furqaan: 68-70)

Hadhrat Abu Hurairah set out to find this woman and recited these verses to her, after which she said, "All praise belongs to Allaah Who has opened the avenue for my salvation."

In the narration reported by Ibn Jareer ↦ it is mentioned that Hadhrat Abu Hurairah searched for this woman in all the houses in Madinah but was unable to find her. The following night, she came to him herself and when he recited this verse to her, she fell into Sajdah and said, "All praise belongs to Allaah Who has opened the avenue for my salvation and showed me the road of repentance for the sin I had committed." She then set free her slave and her daughter, and repented sincerely to Allaah."[1]

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[1]'Hayaatus Sahabah' (3/97)

Story seventy-nine: Inviting the Jews to Islaam

Hadhrat Abu Hurairah narrates that they were sitting in the Masjid when Rasulullaah entered and said to them, "Let us go to the Jews." Rasulullaah with his Sahabah proceeded to the district of the Jews and Rasulullaah said, "Embrace Islaam and you will attain success." The Jews replied, "You have imparted your message." Rasulullaah replied, "This was my intention but still embrace Islaam and you will attain success." The Jews replied, "You have imparted your message." Rasulullaah again said, "This was my intention but still embrace Islaam, and you will attain success." Rasulullaah then said, "Listen well! The land is for Allaah and His Rasul. Now I exile you from this land so whatever you can sell, do so and then understand that this land is for Allaah and His Rasul."[1]

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[1]'Bukhaari', 'Muslim', 'Abu Dawood'

Story eighty: The corroboration of Hadhrat Aisha

On one occasion Hadhrat Abdullaah bin Umar passed by Hadhrat Abu Hurairah while he was narrating Hadeeth and heard him say that Rasulullaah has said, "Whoever joins a Janaazah gets one Qeeraat (of reward) and whoever remains until the burial of the deceased gets two Qeeraat. One Qeeraat is greater than Mount Uhud."

When Hadhrat Abdullaah bin Umar heard this, he said to Hadhrat Abu Hurairah, "Ponder over what you are saying! What you are ascribing to Rasulullaah ?" Hadhrat Abu Hurairah stood and too Hadhrat Abdullaah bin Umar to Hadhrat Aisha, and said, "I ask you in the name of Allaah did you not hear this Hadeeth from Rasulullaah, "Whoever joins a Janaazah gets one Qeeraat (of reward) and whoever remains until the burial of the deceased gets two Qeeraat. One Qeeraat is greater than Mount Uhud." Hadhrat Aisha replied that she had indeed heard Rasulullaah say this.

Once it was clarified that Hadhrat Abu Hurairah was indeed correct, he said, "Farming and trade did not distract me from listening to the Hadeeth of Rasulullaah . I was desirous at all time to hear advice from Rasulullaah or a Hadeeth that he

could teach me or a morsel which he would feed me with his own hand."

Hadhrat Abdullaah bin Umar replied, "O Abu Hurairah ! Undoubtedly you spent the most time in the company of Rasulullaah and you heard the most Hadeeth from him."[1]

Hadhrat Abu Hurairah narrates that he was once planting some seeds when Rasulullaah passed by and asked what he was he doing. He replied, "Planting seeds." Rasulullaah said, "Should I not tell you of a better seed to plant,

السبحن الله و الحمد لله ولا اله الا الله و الله اكبر

Each time you recite it, you get a tree in Jannat."[2]

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[1]'Bukhaari', 'Ahmed', 'Usdul Ghaabah' (5/316)
[2]'Ibn Maajah', 'Haakim'

Story eighty-one: Sermon from the Mimbar of Rasulullaah ↔

Hadhrat Abu Yazeed Madeeni ↦ relates that Hadhrat Abu Hurairah ↔ stood on the Mimbar of Rasulullaah , one step below where Rasulullaah r↔ used to stand and said, "All praise belongs to Allaah Who guided Abu Hurairah ↔ to Islaam, all praise belongs to Allaah Who taught Abu Hurairah ↔ the Quraan, all praise belongs to Allaah Who granted Abu Hurairah↔ the good fortune of remaining in the company of Rasulullaah and favouredhim with a great bounty, all praise belongs to Allaah Who placed Binte Ghazwaan in my wedlock whereas I used to work for her for a mere morsel of food and who used to give me a lift; now I give her a lift as she used to give me. Destruction is near for the Arabs as a great calamity has drawn near; destruction is near for them as soon a child will be made their leader and people will rule and decree according to their whims and fancies and in anger will murder people wrongfully."[1]

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[1]'Hayaatus Sahabah' (3/529)

Story eighty-two: Obedience to the Ameer

Hadhrat Abu Habeebah ↦ narrates that during the days that Hadhrat Uthmaan ↔ was surrounded in his home, I went to attend to him and saw Hadhrat Abu Hurairah ↔ seeking permission to address the people. Hadhrat Uthmaan ↔ permitted him to do so and he stood and said, "All praise belongs to Allaah. I heard Rasulullaah say, **"After me you will face great turmoil and differences of opinion."** Someone asked Rasulullaah what he should do in such an instance and **Rasulullaah replied, "Hold on firmly to the Ameer and his companions." While saying this Hadhrat Abu Hurairah ↔ gestured towards Hadhrat Uthmaan ↔.**[1]

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[1]'Hayaatus Sahabah' (3/530)

Story eighty-three: The thirst for two things will never be quenched

Hadhrat Abu Abdur Rahmaan Abdullaah bin Shaqeeq Taabi'ie narrates that on one occasion Hadhrat Abu Hurairah ↔ came to Hadhrat Ka'ab ↔, who was sitting amongst the people at the time. He asked Hadhrat Ka'ab ↔ about a Hadeeth and he in return asked, "Why do you ask me about this Hadeeth?" Hadhrat Abu Hurairah ↔ replied, "I have found there is no person more knowledgeable with this Hadeeth than you." Hadhrat Ka'ab ↔ said, "You will not find any person who seeks something except that a time will come when he will no longer desire what he seeks except the person who seeks knowledge and the one who seeks this world." Hadhrat Abu Hurairah ↔ asked, "Are you Ka'ab↔?" Hadhrat Ka'ab ↔ replied, "Yes, I am." Hadhrat Abu Hurairah ↔ said, "This is also the reason why I have come to you."[1]

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[1]'Daarmie'

Story eighty-four: Shaytaan mentions the virtue of Aayatul Kursi

Hadhrat Abu Hurairah narrates that Rasulullaah instructed him to stand guard over the Zakaat of Ramadaan (i.e. Sadaqaatul Fitr). He was standing guard over it that night when a person arrived and began taking from the treasury. Hadhrat Abu Hurairah caught him and he began to plead, "I am a poor person, I have small children who are dire need." Hadhrat Abu Hurairah says that he let him go after hearing his heartfelt pleas. The next morning Rasulullaah asked him, "O Abu Hurairah ! What happened to your prisoner last night?" Hadhrat Abu Hurairah replied, "O Rasulullaah ! He complained of his poverty and needs of his children because of which I felt sorry for him and let him go." Rasulullaah then said, "He lied to you and he will come again." **Hadhrat Abu Hurairah states, "I was convinced that he would come again on account of the words of Rasulullaah , so I stood guard waiting for him."** When he came the second night, Hadhrat Abu Hurairah captured him again and intended to take him before Rasulullaah .

However once again he pleaded, "I am a poor person, and I have small children who are dire need." Hadhrat Abu Hurairah felt sorry for him and once gain let him go. The next morning Rasulullaah asked him, "O Abu Hurairah ! What happened to your prisoner last night?" Hadhrat Abu Hurairah replied, "O Rasulullaah ! He once again complained of his poverty

and needs of his children because of which I felt sorry for him and let him go." Rasulullaah then said, "He lied to you and he will come again tonight." Hadhrat Abu Hurairah once again stood guard waiting for him and again captured him. Hadhrat Abu Hurairah said to him, "Today I will most definitely take you to Rasulullaah as this is the third time that I have caught you stealing and each time you promise me that you will never do it again but you continue to do so. The man replied, "If you let me go this time, I will teach you something that Allaah Ta'ala will cause you to benefit from."

Hadhrat Abu Hurairah enquired what it was and he replied, "When you lie down on your bed at night then recite Aayatul Kursi and through the blessings of this verse, Allaah Ta'ala will appoint an angel to safeguard you the entire night and Shaytaan will be unable to come even near to you until the morning." Hadhrat Abu Hurairah then let him go once again. The next morning Rasulullaah asked him what had happened to his prisoner and Hadhrat Abu Hurairah replied, "O Rasulullaah ! He taught me a few words and convinced me that it would benefit me because of which I let him go." Rasulullaah asked what those words were and he replied, "He said that when you lie down to sleep at night, I should recite Aayatul Kursi because of which Allaah Ta'ala will appoint an angel to stand guard over me until morning and Shaytaan will be unable to even close to me." (The Sahabah had a remarkable zeal for knowledge and strived to learn as much they could).

Rasulullaah replied on hearing this, "Even though he is a liar, he has told you the truth. O Abu Hurairah ! Do you know who your prisoner was the past three nights?" Hadhrat Abu

Hurairah ؓ answered that he did not know and Rasulullaah ﷺ informed him, "It was Shaytaan."[1]

Story eighty-five: Three great calamities

Hadhrat Abu Hurairah ؓ narrates, "Three great calamities befell me after embracing Islaam, and no calamity more tragic than these has ever affected me. The first is the demise of Rasulullaah ﷺ because I use to remain in his company all the time. The second is the martyrdom of Hadhrat Uthmaan ؓ and the third is when my bag fell." The people sitting around him said, "We understand the tragedy of the first two calamities but what is the tragedy of your bag falling?" Hadhrat Abu Hurairah ؓ explained, "I was with Rasulullaah ﷺ on a journey and Rasulullaah ﷺ asked me if had anything to eat. I replied that I had only a few dates with me and he instructed me to bring it to him. WhenI handed it to him, he passed his hands over them and supplicated to Allaah to place blessings in them. Rasulullaah ﷺ then instructed me to call ten people and I did; they all came and ate to their fill. I continued calling ten people until the entire army had eaten to their fill yet the dates still remained the same.

Rasulullaah ﷺ said, "O Abu Hurairah ؓ! When you intend to eat from these dates then only place your hand in the bag; never empty the bag out."

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[1] 'Bukhaari', 'Tirmidhi', 'Tabraani', 'Mishkaat', 'Targheeb' (3/33), 'Hayaatus Sahabah' (3/635)

Hadhrat Abu Hurairah said, "I ate from those dates during the lifetime of Rasulullaah, the Khilaafat of Hadhrat Abu Bakr, the Khilaafat of Hadhrat Umar and the Khilaafat of Hadhrat Uthmaan. The day Hadhrat Uthmaan was martyred, the bag fell and all the dates spilled out."[1]

Story eighty-six: The response of Hadhrat Uthmaan

Hadhrat Abu Hurairah narrates that when Hadhrat Uthmaan was being besieged by the insurgents in his home, he went to him and said, "O Ameerul Mu'mineen! It is now permissible for you to wage war against these rebels." Hadhrat Uthmaan replied, "Would you be pleased by killing everyone on this earth and me as well?" Hadhrat Abu Hurairah replied, "Most certainly not!" Hadhrat Uthmaan then said, "If you kill one person then it is as if you have killed everyone (as is mentioned in Surah Maa'idah: 33)." Hadhrat Abu Hurairah says that he returned after hearing this and discarded the idea of battle.[2]

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[1] 'Baihaqi, 'Ahmed', 'Tirmidhi'

[2] 'Hayaatus Sahabah' (2/506)

Story eighty-seven: Love for Hadhrat Hussein

Marwaan bin Hakam came to visit Hadhrat Abu Hurairah ؓ during his final illness and said to him, "As long as I have remained in your company, I have never become angry at you but one thing would upset me and that was you had lots of love for Hadhrat Hasan ؓ and Hadhrat Hussein ؓ."

As soon as he said this, Hadhrat Abu Hurairah ؓ sat up in his bed and said, "I testify that we were on a journey with Rasulullaah and while travelling, Rasulullaah heard the wailing of Hadhrat Hasan ؓ and Hadhrat Hussein ؓ, who were with their mother. Rasulullaah rushed towards them and asked, "What has happened to my sons?" Hadhrat Fatima ؓ replied, "They are crying out of thirst." Rasulullaah reached for his water-skin but it was empty. There was very little water on this journey and everybody had carried very little with them. Rasulullaah called out to the Sahabah, if any of them had water. Everybody checked their water-skins but there was not even a drop left. Rasulullaah then asked Hadhrat Fatimahؓ to hand over one of the children to him and she did so from inside her carriage.

Rasulullaah held the child to his chest but he continued wailing. Rasulullaah then took out his tongue and the child began to suck it until he became silent and we could no longer

hear him crying. The other child was crying in the same manner and Rasulullaah instructed the other child to be brought to him as well. Rasulullaah did the same with him and now neither of them was crying. Rasulullaah then instructed us to continue travelling and on account of the women we all went in different directions (so that they would not become mixed with the household of Rasulullaah .) I re-joined up with Rasulullaah further on in the journey."

Hadhrat Abu Hurairah then said, "When this is the love and affection that Rasulullaah showed towards Hadhrat Hasan and Hadhrat Hussein then why should I not love them as well."[1]

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[1] 'Hayaatus Sahabah' (2/579)

Story eighty-eight: The virtue of attending to one's parents

Hadhrat Abu Umaamah narrates that Rasulullaah □ announced, "Prepare yourselves to march on that city whose population are oppressors. By the grace of Allaah, you will attain victory." The purpose of Rasulullaah □ was to march on Khaibar and Rasulullaah □ also announced that no sick or weak horses should be taken along. As soon as Hadhrat Abu Hurairah heard this he returned home and instructed his mother to prepare his provisions for journey as Rasulullaah □ had given a call to arms. His mother said to him, "Where are you going? Whereas you know very well that I cannot cope without you. Hadhrat Abu Hurairah replied, "I cannot remain behind when Rasulullaah □ has called us to his side." His mother pleaded with him not to go, invoking her right as his mother but he did not listen. His mother went secretly to Rasulullaah □ and informed him of the situation. Rasulullaah □ said to her, "You leave and I will attend to this matter."

Later Hadhrat Abu Hurairah came to Rasulullaah □ and Rasulullaah □ turned away from him. Hadhrat Abu Hurairah asked, "O Rasulullaah! Are you angry with me, as I see that you are turning away from me? Some news about me must have reached you that has upset you." Rasulullaah □ replied, "Did your mother not implore you with the right as your mother not to go? Yet you did not listen to her? Do you think

that if you attend to your parents or one of them then you are not in the path of Allaah? When a person stays with his parents, attends to them, and shows kindness to them then he is also in the path of Allaah."

Hadhrat Abu Hurairah ↔ says that his mother passed away two years after this and during the time that she was alive did not participate in any of the battles.[1]

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[1] 'Hayaatus Sahabah' (2/610)

Story eighty-nine: This is how kings are treated

Hadhrat Abu Hurairah narrates that he once accompanied Rasulullaah to the marketplace and Rasulullaah stopped at a cloth merchant where he bought a trouser for four dirhams. The trader had kept a small scale for weighing gold and silver. Rasulullaah instructed him to weigh the dirhams properly.

After Rasulullaah purchased the trouser, Hadhrat Abu Hurairah wished to carry for him but Rasulullaah said, "The owner of an item is more deserving to carry what he owns than anyone else. Yes, if the owner is so weak that he cannot carry it himself then his Muslim brother may assist him." Hadhrat Abu Hurairah asked if Rasulullaah would wear this trouser and Rasulullaah replied, "Yes! I will wear it night and day, at home and on a journey because I have been ordered to cover my Satr (the area from the navel to the knee) and I find nothing that serves this purpose greater than this."[1]

In another narration it is reported that Rasulullaah instructed the trader to weigh the dirhams properly and the trader replied, "I have not heard this from anyone before." Rasulullaah replied, "It is sufficient for you to be destroyed that you are

[1] 'Hayaatus Sahabah' (2/707)

unable to recognise your Nabi ." As soon as the trader heard this, he threw the scale aside and rushed to kiss the hand of Rasulullaah . Rasulullaah pulled his hand away and said, "What is this? This is the way the non-Arabs treat their kings and I am no king. I am but a person like yourselves." The trader complied with Rasulullaah's instruction and weighed the dirhams properly."[1]

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[1] 'Hayaatus Sahabah' (2/707, 708)

Story ninety: Hadhrat Abu Hurairah and the recording of Hadeeth

Hadhrat Abu Hurairah was very cautious with regards to Hadeeth and in order not to forget what he had heard or change the wording; he would ensure that he had a written record of the Hadeeth. Fadhl Ibn Hasan reports from his father, Hasan bin Amr that he narrated a Hadeeth to Hadhrat Abu Hurairah and Hadhrat Abu Hurairah expressed his lack of knowledge of that Hadeeth. Hasan bin Amr said, "I heard this Hadeeth directly from you." Hadhrat Abu Hurairah replied, **"If you heard it from me then I most certainly would have it recorded." They both went to the home of Hadhrat Abu Hurairah and Hadhrat Abu Hurairah showed him abook in which he had recorded all the Ahaadeeth he had heard from Rasulullaah . Therein he found the Hadeeth in question.** Hadhrat Abu Hurairah said, "Did I not tell you that if I had narrated it then I would most certainly have a record of it."[1]

It has been reported in 'Bukhaari' that Hadhrat Abu Hurairah himself said that Hadhrat Abdullaah bin Amr bin Aas knows more Hadeeth than me because he used to write down what Rasulullaah would say and he would not, which indicates that he never recorded any Hadeeth. **However the truth of the matter is that Hadhrat Abu Hurairah never recorded it**

[1] 'Mustadrak Haakim' (3/511)

during the lifetime of Rasulullaah but later after the demise of Rasulullaah .[1]

Story ninety-one: Gaining the bounties of Jannat And, salvation from the punishment of the Aakhirah

Rasulullaah once went to rest in a date garden and found Hadhrat Abu Hurairah there. Rasulullaah said to him, "O Abu Hurairah ! Those who have amassed huge sums of wealth have all been destroyed and they will come before Allaah Ta'ala on the Day of Qiyaamah penniless except those who spent their wealth in Allah's path, and they will be but a few. Should I not inform you of a treasure from the treasures of the Aakhirah?" Hadhrat Abu Hurairah replied, "Please do, O Rasulullaah . May my parents be sacrificed for you!"

Rasulullaah then said,

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ وَ لَا مَلْجَأَ مِنَ اللهِ اِلَّا اِلَيْهِ

"There is no Power or Might but with Allaah and no deliverance but with him."

Rasulullaah then said, "O Abu Hurairah ! Do you what is the right of Allaah incumbent upon His servants? And what is the right of Allaah towards them?" Hadhrat Abu Hurairah replied, "Allaah and His Rasul know best." Rasulullaah then explained, "The right of Allaah Ta'ala incumbent upon His servants is that they should worship Him, and ascribed no

[1] 'Siyarus Sahabah' (3/57)

partners to Him. The right of Allaah towards them is that He not punish anyone who practices on this."[1]

Story ninety-two: The horrific result of pride

Hammaad bin Salamah has reported from Thaabit on the authority of Abu Raafi that a person from the Quraish used to walk with great pride in his fine garments. He came to Hadhrat Abu Hurairah and said, "O Abu Hurairah! You narrate many Ahaadeeth from Rasulullaah □; did you hear anything about my clothing from Rasulullaah □?"

Hadhrat Abu Hurairah replied, "You cause us great difficulty and had Allaah Ta'ala not taken a pledge from the Ahle-Kitaab, to impart whatever they learn, I would not have informed you. Nevertheless I have heard **Rasulullaah □ say, "A person from the previous nations was walking with pride in his fine garments when all of a sudden Allaah Ta'ala caused him to sink into the earth and he will continue sinking until the Day of Qiyaamah. I take an oath by Allaah! I do not know whether he was from your nation or from your own tribe."**[2]

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[1] 'Ahmed' (10376)
[2] 'Al-Bidaayah wan Nihaayah' (8/928)

Story ninety-three: The governor fears Hadhrat Abu Hurairah

Katheer bin Zaid narrates on the authority of Waleed bin Rabaah, "I heard Hadhrat Abu Hurairah say to Marwaan bin Hakam, "You are not the leader, and the leader is someone else, so leave him." Hadhrat Abu Hurairah said this to Marwaan when they had intended bury Hadhrat Hasan alongside Rasulullaah □. Hadhrat Abu Hurairah continued, "You are involving yourself where you do not belong and have not authority. Your purpose is only to please that person who is not here (i.e. Hadhrat Muawiyah)." Marwaan became angry and replied, "People say that Abu Hurairah narrates so many Ahaadeeth but he did not remain long in the company of Rasulullaah □."

Hadhrat Abu Hurairah replied, "This is true that I came into the company of Rasulullaah □ after the battle of Khaibar and at that time my age was thirty. From that moment onwards I became the shadow of Rasulullaah □ and remained with him at all times until he left this world. I used to go to the home of Rasulullaah □ and remain in his service. I performed Salaah behind him and rode along with Rasulullaah □ when he went for Hajj. I participated alongside Rasulullaah □ in the battles that came after. I take an oath by Allaah! I am more acquainted with Hadeeth then others. Without a doubt the Muhaajireen and the Ansaar surpassed me in migrating to Rasulullaah but

they too know how I stuck to Rasulullaah and they would ask me about the Hadeeth of Rasulullaah .

Amongst them were Hadhrat Umar , Hadhrat Uthmaan , Hadhrat Ali , Hadhrat Talha and Hadhrat Zubair . I take an oath by Allaah! No Hadeeth of Rasulullaah , no person who loves Allaah and His Rasul, any person who has any status in the eyes of Rasulullaah , and every companion of Rasulullaah is not unknown to me."

Hadhrat Abu Hurairah said this hinting at Marwaan bin Hakam, he then added, "Abu Abdul Malik (i.e. Marwaan) and his cronies ask me about him, without doubt I know much about them."

The narrator says, "I take an oath by Allaah! After this incident Marwaan always stayed faraway from Hadhrat Abu Hurairah and despite him being the governor and having authority over him, always remained at a distance from Hadhrat Abu Hurairah ."

In one narrations it is mentioned that Hadhrat Abu Hurairah said to Marwaan, "I embraced Islaam willingly and of my own choice. I also migrated to Rasulullaah and loved him dearly. You people were his neighbours and the ones who expelled him from his home, you were the ones who persecuted Rasulullaah and his Sahabah. Compared to my Islaam, you people only embraced Islaam once things had turned against you." As a result of this Marwaan was ashamed to ever engage Hadhrat Abu Hurairah and he endeavoured to remain as far away as he could."[1]

[1] 'Al-Bidaayah wan Nihaayah' (8/928-930)

Story ninety-four: Seeking protection from sin

Hadhrat Abu Hurairah ؓ would seek Allaah's protection from Zinaa (fornication), committing theft, resorting to Kufr and indulging in major sins in the Sajdah of his Salaah. Some people asked him, "Do you fear that you will commit such acts?" He replied, "Who can give me guarantee that I cannot be tempted towards these acts when Iblees is still alive and inclining people towards this. He is able to whisper to whomsoever he pleases."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/934)

Story ninety-five: This food was fed to you by Allaah

A young man once came to Hadhrat Abu Hurairah ؓ and asked, "O Abu Hurairah ؓ! I began the morning fasting and then my father placed some meat and bread before me and I ate from me forgetting that I was fasting." Hadhrat Abu Hurairah ؓ replied, "It is no problem. This food was fed to you by Allaah." The youngman then went on and said, "I then went home to my wife and some milk was brought before me, which I drank as well, forgetting that I was fasting." Hadhrat Abu Hurairah ؓ again replied, "It is no problem. This food was fed to you by Allaah." The young man then said for the third time, "I then fell asleep and I when I woke I drank some water, forgetting that I was fasting." In another narration it is mentioned that he said, "I then had sexual relations with my wife, forgetting that I was fasting." Hadhrat Abu Hurairah ؓ replied, "O young man! Your fast is not broken."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/941)

Story ninety-six: A slave prevents Marwaan from entering

Abdur Razaaq has reported from Ma'amar on the authority of Muhammad bin Ziyaad that Hadhrat Muawiyah ؓ sent Hadhrat Abu Hurairah ؓ as the governor of Madinah and when he would become angry with Hadhrat Abu Hurairah ؓ he would dismiss him and appoint Marwaan bin Hakam as governor. Then whenever Hadhrat Abu Hurairah ؓ would come to see Marwaan, Marwaan would hide from him so Hadhrat Muawiyah ؓ dismissed Marwaan and appointed Hadhrat Abu Hurairah ؓ as governor again.

During this time Hadhrat Abu Hurairah ؓ instructed his servant, "Do not allow anyone to enter at this moment especially Marwaan." Just then Marwaan bin Hakam arrived and attempted to enter the servant placed his hand on his chest and stopped him from entering. Marwaan pushed the servant and somehow entered the house. He complained about the servant to Hadhrat Abu Hurairah ؓ, who replied, "You should be the last person to become angry at him and complain."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/939)

Story ninety-seven: Caution in narrating Hadeeth

Even though Hadhrat Abu Hurairah would narrate Hadeeth abundantly from Rasulullaah and did all in his power to propagate the words of Rasulullaah , he was extremely cautious not to mix his words with the words of Rasulullaah . He warns others as well to take extreme care when narrating the Ahaadeeth of Rasulullaah and not ascribe just anything to Rasulullaah .

Ibn Asaakir reports that when Hadhrat Abu Hurairah would pass through the marketplace then he would address everyone, "O people! Those who know me know that I am Abu Hurairah and that I have heard Rasulullaah say, "Whoever intentionally ascribes a false statement to me should prepare himself for Jahannam." This was frequently mentioned by Hadhrat Abu Hurairah .[1]

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[1] 'Ibn Asaakir' (47/488)

Story ninety-eight: The inner condition and outer conditions are the same

The Sahabah were trained and nurtured by Rasulullaah himself and their outer condition was a direct reflection of their inner condition. Their hearts were pure and free from the spiritual ailments of enmity, hatred, jealousy, etc. This reality is attested to by the fact that if any of the Sahabah differed with another Sahabi on a matter then he would express his difference of opinion and after a decision was reached by the Sahabah, which might not conform to his opinion, his relationship would not change and he would still meet his brother with the same love and respect as before. It never occurred that one of them became so angry because his opinion was not accepted that he disassociated himself from the other Sahabah for the rest of his life. It is with this in mind that we relate the following incident.

It is reported in 'Bukhaari' that Hadhrat Abu Hurairah said, "I came into the company of Rasulullaah at that time when Rasulullaah was engaged in the battle of Khaibar. When the spoils of war were being distributed, Hadhrat Abu Hurairah asked Rasulullaah to give him a share as well. One of the sons of Hadhrat Sa'eed bin Aas said, "O Rasulullaah ! Do not give him a share." I responded by saying, "This is the murderer of Ibn Qouqal ." (According to some narrations it is reported that he had been killed by Hadhrat Abaan bin Sa'eed in the battle of Uhud, who had not yet embraced Islaam at that time

whereas Ibn Qouqal ؓ was from the Ansaar tribe of Khazraj and a Muslim.) The son of Hadhrat Sa'eed bin Aas ؓ replied, "I am astonished at this wild cat, (The implication of this statement will be explained further on), who comes to us from the mountain tops of Hinaan. He chastises me for killing a Muslim who attained honour through me (by becoming Shaheed) and was not disgraced by me."[1]

What he meant was that if the conditions were reversed and he had killed me then I would have been disgraced and sent to Jahannam.

Rasulullaah the intervened and calmed both down and both were pleased with the decision Rasulullaah made.

The meaning of his statement, "I am astonished at this wild cat", has been said to actually be a taunt at the name of Hadhrat Abu Hurairah ؓ because "Abu Hurairah" actually means "The father of a kitten", and this was meant to insulthim.

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[1] 'Bukhaari'

Story ninety-nine: Ease after difficulty

On one occasion Hadhrat Abu Hurairah ↔ led the people in Salaah and after making Salaam, stood and said, "All thanks is to Allaah who has given a system to Deen and made Abu Hurairah ↔ an Imaam whereas as before he would work for the daughter of Ghazwaan so as to fill his stomach. When she mounted her camel, I would pull it along and when she dismounted then I would gather straw at her feet. All thanks to Allaah who has brought her in my wedlock and now when she mounts, I mount with her and when she attends to me, I attend to her and when she dismounts then I dismount as well."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/933), 'Ibn Maajah'

Story hundred: My weakness is because of my stomach

Farqad As-Sanji ↦ has narrated that Hadhrat Abu Hurairah ↔ was once performing Tawaaf of the Ka'abah and while circumambulating around the Ka'abah was saying, "My weakness is because of my stomach; when I fill it then it makes me lazy and when I leave it empty then it makes me weak."[1]

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[1] 'Al-Bidaayah wan Nihaayah' (8/936)

Story hundred-one: The demise of Hadhrat Abu Hurairah

According to the famous opinion, Hadhrat Abu Hurairah passed away in 59 A.H. The historians report that Waleed bin Utbah bin Abi Sufyaan (governor of Madinah) performed his Janaazah Salaah. Amongst those who were present in his Janaazah was Hadhrat Abdullaah bin Umar, Hadhrat Abu Sa'eed Khudri and many other Sahabah as well as many others. He passed away close to the time of Asr Salaah in his home in Aqeeq. After he passed away his body was brought to Madinah and the Salaatul Janaazah read. **He was then buried in Jannatul Baqi.**

To Allaah do we belong and unto Him shall we return

Waleed bin Utbah informed Hadhrat Muawiyah of his demise and Hadhrat Muawiyah wrote in reply, "Take care of his family, be kind to them and give them ten thousand Dirhams as a gift. Be good neighbours to them and be gentle with them. Without a doubt Hadhrat Abu Hurairah was amongst the helpers of Hadhrat Uthmaan and defended him when he was besieged." [1]

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[1] 'Al-Bidaayah wan Nihaayah' (9/942)

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About the book

The book before you is a selection of a hundred stories regarding the devoted and enthusiastic Sahabi, Hadhrat Abu Hurairah ,who was known to be the greatest narrator of Hadeeth and most knowledgeable of the sayings of Rasulullaah from the Sahabah.

It will infuse within the reader an ardent desire to follow in his footsteps and in so doing become a true follower and disciple of Rasulullaah , which will inevitably lead one to the gates of eternal success.

It will remove all the doubts, which are raised against this great Sahabi, and the enemies of Islaam will be silenced once and for all.

Many true facts about this pious Sahabi will be gleaned from this well researched work.

For the Ahle Sunnat wal Jamaat this work is a defence and a wall against those who want to fault Hadhrat Abu Hurairah .

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